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# **THREE ESSAYS.**

ON THE  
**INTERMEDIATE STATE**  
OF THE DEAD.

THE  
**RESURRECTION FROM THE DEAD.**

AND ON THE GREEK TERMS RENDERED  
**JUDGE, JUDGMENT, CONDEMNED, CON-**  
**DEMNATION, DAMNED, DAMNATION, &c.**

In the New Testament.

WITH REMARKS ON  
*Gen. 12*  
**MR. HUDSON'S LETTERS**

IN VINDICATION OF A FUTURE RETRIBUTION, ADDRESSED TO,  
**MR. HOSEA BALLOU, OF BOSTON.**

---

**BY WALTER BALFOUR.**

---

**G. DAVIDSON.....CHARLESTOWN (Ms.)**

**1828.**

BT  
837  
B26  
cop. 2

*District of Massachusetts, to wit :*

**BE IT REMEMBERED**, That on the twenty-eighth day of February A.D. 1828, in the fifty-second year of the Independence of the United States of America, **WALTER BALFOUR**, of the said District, did deposit in this office the title of a book, the right whereof he claims as Proprietor, in the words following, to wit :

“Three Essays. On the Intermediate State of the Dead ; the Resurrection from the Dead ; and on the Greek terms rendered judgment, condemned, condemnation, damned, damnation, &c. in the New Testament. With remarks on Mr. Hudson’s Letter of vindication of a future retribution, addressed to Mr. Hosea Ballou of Boston, &c. By Walter Balfour.”

In conformity to the act of the Congress of the United States, intitled, “An act for the encouragement of learning, by securing the copies of Maps, Charts and Books, to the authors and proprietors of such copies, during the times therein mentioned ;” and also to an act intitled “an act supplementary to an act entitled ‘an act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving and etching, historical and other prints.’”

**JOHN W. DAVIS,**

*Clerk of the District of Massachusetts*

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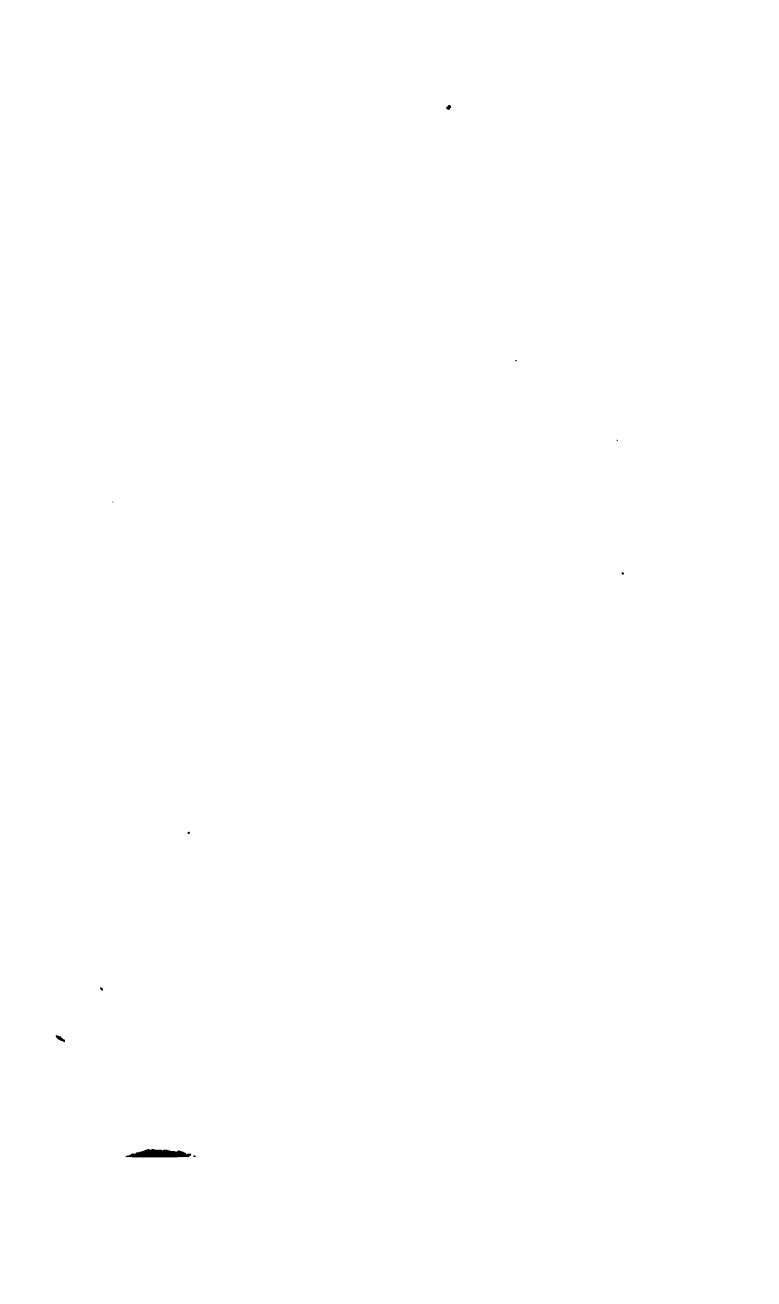
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## INTRODUCTION.

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IT is remarked by Dr. Paley, that “enthusiasm is wont to expatiate upon the condition of the departed, above all other subjects ; and with a wild particularity. It is moreover a topic, which is always listened to with greediness. The teacher, therefore, whose principal purpose is to draw upon himself attention, is sure to be full of it. The Koran of Mahomet is half made up of it.” If there be any justice in these remarks, enthusiasm abounds in the present day. The sermons of many teachers, like the Koran of Mahomet, are half made up, in expatiating on the condition of the departed with a wild particularity.

Such as have observed the origin and progress of modern revivals of religion, must have noticed that they are generally produced, by expatiating on the everlasting torments of the wicked. This accounts for some sects, and certain individuals, drawing upon themselves an uncommon share of public attention. In some parts of the country, this topic has been expatiated on to such an extent and with a wildness of particularity, that teachers of the same sect became alarmed, and assembled in convention to pre-

vent a moral desolation being produced by Messrs Beman and Finney, with others, have been publicly censured, for their extravagant wildness and particularity. But why censure these men, if the doctrine of endless misery be true? They ought rather to be applauded for their zeal and fidelity; for if this doctrine be true, who can alarm men too much, or too soon about their perilous condition? The time-serving policy of their brethren, who took the alarm, ought rather to be censured, for they seem more concerned for the celebrity of the sect, than the safety of *precious immortal souls*. If charity leads to a different construction of their conduct, it must be, that they are secretly persuaded in their own minds, there is not so much cause for alarm about everlasting misery, as the great body of the sect imagine. What rather confirms this construction is, a celebrated orthodox teacher, lately found fault with his clerical brethren, that they preached a great deal too much on this topic.

But men are prone to run to extremes. Some dwell on the condition of the departed with a wild particularity, others treat the subject of future existence with great indifference. Some are disgusted at the wild descriptions they hear from the pulpit; some are led away with sceptical reasonings; and the great portion of men, being involved in the business and pleasures of this life, the mass swim along together with too little concern about the life to come. Indeed, some conclude, we know nothing about

it, and hence seem to care as little. They seem contented to live and die, in total uncertainty whether they shall exist after death, or what shall be the nature of that existence. The wild ranting extravagances of Messrs Beman and Finney, would never be heard of, if men showed they were rationally and Scripturally interested respecting the life to come. It is the excess of indifference perceived about this, which naturally leads to their excess of extravagance. Were we obliged to choose one of these excesses, we should prefer the latter. The wild ranting excesses of these men may do some good, but this cold hearted, stupid indifference can do none. If there is to be a future life, and the Bible reveals all we can know upon this subject, those men act most of the two, like rational beings respecting it. Their wild extravagances arise from mistaken views of Scripture, but this indifference proceeds from a disbelief of all divine revelation. No man who believes that the Bible reveals a future life, can be indifferent about what it says on the subject.

The author of the following Essays, fondly hopes, that what he has written, is in some measure calculated to remedy both these evils. The views advanced in the First Essay, lays the axe to the root of all such wild extravagances. If his sentiments, are on examination found Scriptural, and were they universally believed, it would be easier to get up a crusade, than a modern religious excitement. But, if he sweeps away in the First Essay, the whole



ground of the ranting enthusiast, the views advanced in the Second, are calculated to excite every sober, thinking mind, to the subject of a future immortal existence. He trusts, that there future life to man, is placed on a solid, rational, and the only Scriptural foundation. In this he thinks all Christians will concur. In his Third Essay, a number of texts generally quoted in favor of future punishment, are considered. These texts, may be called the cups and balls, by which ranting enthusiasts impose on the public. They are the constant themes on which such preachers love to dwell, and by means of which, a plausible appearance is given to their wild harangues. It will be seen, that these very texts, are Mr. Hudson's principal proofs for a future judgment and retribution. But if his views of them are correct, he is inexcusable, if he does not preach on the subject of his limited punishment, and even with a degree of wild particularity. If it be true, he cannot do too much, in alarming men as to their perilous condition. But we have always understood, that believers in this doctrine, seldom preach on such a subject. We should think then it was not worth while to write about it. We seriously maintain, that if either the doctrine of endless or limited punishment be taught in the Bible, the advocates of these systems, ought, like Messrs Beman and Finney, to prove they believe them, by rousing all to a sense of their danger.

The investigations in these Essays, were undertaken for the author's own personal satisfaction, without any view to immediate publication. When he wrote his two Inquiries, his investigations then led him to suspect, that limited punishment after death, could no more be defended from the Bible, than endless punishment. But, wishing to examine this subject more attentively, little or nothing was said, for or against this question. Besides, he knew that a diversity of opinion prevailed among Universalists, and hence avoided agitating this disputed point. Even now, he had no desire to intrude his opinions on the world. But Mr. Hudson has come forward in the defence of a future retribution, in a series of Letters addressed to Mr. Ballou, in which I and others receive a share of his attention. As Mr. Ballou declined replying to these Letters, this duty next devolved on me, from having the next greatest portion of his castigation. Let all then bear me witness, that I have neither provoked, nor sought a controversy with Mr. Hudson. He ought to be held responsible for its consequences. If he was so anxious to discuss the question of a future retribution, this could have been done, to better effect in ascertaining truth, than by the mode he has adopted. Some-suspect that his object was, to have a hit at Mr. Ballou, rather than love for the truth at issue. I most sincerely wish for his own sake, that he had cut off all occasion for such a suspicion.

I am surprised that his prudence did not dictate to him a different course.

When Mr. Hudson's Letters appeared, the substance of my Three Essays was written. It so happened, that all the texts which he quotes in favor of his views, I had considered, with only one or two exceptions, and on these he does not place much dependance. To avoid as much as possible the appearance of a controversy, we have deemed it best, to let the Three Essays remain pretty much as we had written them. All his texts are considered, and the pages in his Letters are referred to, that our readers may compare what we have respectfully written upon them, and judge for themselves. Mr. Hudson himself will allow, that if the doctrine in my First Essay is correct, his system falls at once to the ground. Should he prolong this controversy with me, he must defend it on different principles and prove several things which he altogether takes for granted in his present Letters. I am persuaded he will frankly admit, that unless my views can be proved radically wrong, his system is totally and forever annihilated. We have given a brief review of his Letters, in conclusion, and had our limits permitted, would have extended our remarks to greater length. But as it is, we hope Mr. Hudson will have no reason to complain.

If "expatiating on the condition of the departed with a wild particularity, is listened to with greediness," it might be expected, my book will be read at least with patience and candor

before it is condemned. It discusses the condition of the departed; but my investigations have ended in a very different result from the common opinions as to their existence in an intermediate state. No one can question, that all the wild and particular descriptions of the condition of the departed, take for granted that the common opinions about *immortal souls*, and their going to heaven or hell at death, are true. Take these topics of discourse from a ranting enthusiast and he would hardly know what to preach about. I do not expect any such persons to give my First Essay a patient perusal. But better things may be expected of sober minded men, who wish to see the Scriptures calmly examined respecting the state of the departed, and the hope revealed to man respecting his future existence.

Should Mr. Hudson, or any other person reply to the following pages, it is requested, that the radical principles of the book be shown unscriptural. To point out some mistakes or inaccuracies, is easily done almost in any human composition, and certainly the author does not plead exemption from these. He has studied to be correct and scriptural in his sentiments. Respecting the leading principles, he does not ask, nor has he any claim on the indulgence of his readers. That they are at variance with the common opinions of the religious community he has no desire to conceal. He has appealed to the Scriptures for the truth of what he has advanced, and by those Scriptures he wishes

his readers to try his opinions. The subjects discussed, all will allow, are of no ordinary concern, and all are alike deeply interested in them. They are subjects too, of which we can know nothing except from divine revelation, and the simple question is, what does it teach concerning them?

The author is deeply sensible, that his views of the intermediate state of the dead, have a host of religious prejudice to encounter from all sects, Universalists not excepted. But persuaded as he is, that the common opinions on this subject are unscriptural; have their origin in heathenism; have proved a fertile source of superstition and imposition in the Christian church; and above all, divert the mind of man from the true hope of future life, revealed in the Bible, he trembles not to encounter them. If his views are shown to be false, he will correct his own errors. But, if the cry of heresy is raised, without refutation of his sentiments, he will only say with Paul, "*of the hope and resurrection of the dead I am called in question.*"

# THREE ESSAYS.

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## ESSAY I.

### ON THE INTERMEDIATE STATE OF THE DEAD.

JOB, chap. 14 : 10. puts this question—"Man giveth up the ghost, and where is he?" But who shall answer Job's question? The Bible must answer it; from no other source can we derive certain information on this subject. It cannot surely be said, the Bible is silent on the state of man after death, for most Christians speak of this with great confidence, and appeal to it in proof of their opinions. We shall examine—What saith the Scriptures on this question; guarding, on the one hand, against being wise above what is written; and on the other, overlooking things revealed which belong to us and to our children.

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## SECTION I.

*The Scriptures examined with respect to man's body, soul, and spirit, between death and the resurrection.*

It is universally allowed, that *the whole of man* is expressed in Scripture by the terms body, soul, and spirit. That man's body, after death, returns to

dust, and is insensible to either pain or pleasure—visible positive facts daily demonstrate. The only question which remains for our investigation, then, is—has man an immortal soul, or spirit which survives death, and does it enjoy happiness or suffer misery in a disembodied state, between death and the resurrection? That it does, is very generally believed by Christians of all sects, and whether this is a Scripture doctrine or not we wish to ascertain.

How, then, does the Bible answer Job's question, "Man giveth up the ghost and where is he?" When Abraham gave up the ghost where was he? It is answered, Gen. 15 : 15, "thou shalt go to thy fathers in peace, thou shalt be buried in a good old age." Again, when Moses gave up the ghost where was he? It is answered, Deut. 31 : 16, "behold thou shalt sleep with thy fathers." The reader, by consulting the following texts, will see the same thing said of David, 1 Kings 1 : 21, and 2 : 10, comp. Acts 13 : 36. Of Solomon, 1 Kings 11 : 43. 2 Chron. 9 : 31. Of Asa, 1 Kings 15 : 24. 2 Chron. 16 : 13. Of Jehoshaphat, 1 Kings 22 : 50. 2 Chron. 21 : 1. Of Azariah, 2 Kings 15 : 7. Of Jotham, 2 Kings 15 : 38. 2 Chron. 27 : 9. Of Abijah, 2 Chron. 14 : 1. Of Uzziah, 2 Chron. 26 : 23. Of Hezekiah, 2 Chron. 32 : 33. Of Rehoboam, 1 Kings 14 : 31. 2 Chron. 12 : 16. and of Josiah, 2 Kings 22 : 20. If it is objected—all these were good men, let the reader then consult the following texts, where the same thing is said of the very worst characters. Thus it is said of Jeroboam, "that he slept with his fathers," 1 Kings 14 : 20. 2 Kings 14 : 29. Of Abijah, 1 Kings 15 : 8. Of Baasha, 1 Kings 16 : 6. Of Omri, 1 Kings 16 : 28. Of Ahab, 1 Kings 22 : 40. Of Joram, 2 Kings 8 : 24. Of Jehu, 2 Kings 10 : 35. Of Jehoahaz, 2 Kings 13 : 9. Of Joash, 2 Kings 13 : 13. Of Jehoash,

2 Kings 14 : 16. Of Menahem, 2 Kings 15 : 22. Of Ahaz, 2 Kings 16 : 20. Of Manasseh, 2 Kings 21 : 18. 2 Chron. 33 : 20. Of Jehoiakim, 2 Kings 24 : 6. It is very obvious from all these texts, that persons, whether pious or profane, are said "*to sleep with their fathers.*" In the margin of some of them, it is, "*to lie down with their fathers.*" Jacob, Gen. 47 : 30, desired to lie with his fathers. In chap. 49 : 29, 33, his death is called, being "gathered unto his people." And, speaking of the wicked, Ps. 49 : 19, it is said, "he shall go to the generation of his fathers." When persons are said to go to their fathers, Gen. 15 : 15, and to go down to their children who were dead, Gen. 37 : 35, nothing more seems to be meant than that they had gone to Sheol or Hades, where all the dead are represented as in one vast congregation. This is said of whole generations, as well as of individuals, Judg. 2 : 10, which confirms the views advanced.

That dying, in Scripture, is called falling *asleep*, and being dead, *asleep*, is beyond all controversy. See Ps. 76 : 5. Job 3 : 13, and 7 : 21. Ps. 13 : 3. Matt. 27 : 52. John 11 : 11, 13. Acts 7 : 6, and 13 : 36. 1 Cor. 15 : 6, 18, 20, 51. 1 Thess. 4 : 13—15, and 5 : 10. 2 Peter 3 : 4. Jer. 51 : 39. 1 Cor. 11 : 30. This sleep is said to be "*in the dust,*" Job 7 : 21. It is represented as a place of quietness and rest to all, poor or rich, the oppressor and the oppressed. See Job 3 : 13—20. and 17 : 16. Isai. 57 : 2. Rev. 14 : 13. Job calls this resting-place in the dust "*the land of darkness and the shadow of death : a land of darkness as darkness itself ; and of the shadow of death, without any order ; and where the light is as darkness.*" Chap. 10 : 20—22. See also Ps. 88 : 12. Job 3 : 16. 17 : 13. 1 Sam. 2 : 9. Job 3 : 5. 12 : 21, 22. 33 : 28. Ps. 44 : 19. 107 : 10, 14.



where similar statements are made. It is the same to all, whatever character they sustained while in this world. It is also represented as a place of silence, Ps. 3 : 17. 94 : 17. and 115 : 17. It is called "*the land of forgetfulness*," Ps. 88 : 12. where the persons are in a state of forgetfulness, as well as forgotten by the living, Ps. 31 : 12. Moreover it is often described as a state of corruption and destruction. See Job 26 : 6. 28 : 22, Ps. 88 : 11. 16 : 10. Job 4 : 18—20. Ps. 49 : 9—20. Prov. 15 : 11. 27 : 20. Acts 13 : 26.

It cannot be doubted that Job's question—"Man giveth up the ghost and where is he?" is spoken of all men without exception, and in our day is answered thus—"All men when they give up the ghost, go immediately to heaven or hell, to be happy or miserable forever." The Catholics have purgatory as a third place, to which they send some at death. But do the Scriptures speak of three places, or even of two, to which men go at death? Solomon says, Eccles. 12 : 5. "*Man goeth to his long home.*" And Job calls it, "*the house appointed for all the living*," chap. 30 : 23. Solomon expressly declares, Eccles. 3 : 20—"All go unto one place ; all are of the dust, and all return to dust again."

We are aware, that it may be objected—"These texts only describe the state of men's bodies after death, but have no relation to their "*immortal souls*." Be it so ; I have then a right to demand, that texts be produced, showing, that men have immortal souls, and that at death they go to heaven or hell. All know how confidently our orthodox brethren speak of "*poor immortal souls ; of precious immortal souls ; and of people's never dying souls*," being every moment exposed to endless misery ; and how anxious they are to save them from such a punishment." If

but the one half of what they say about this be true, we may expect the Bible to be full and explicit on this subject. At any rate, the objection has no force until it is proved, that men have immortal souls exposed to such misery. But, it may be noticed, that if the above texts only describe the state of men's bodies after death, the sacred writers were at great pains to inform us about that, which was obvious from every day's observation. Is it rational to think that they would have used such language, yet believed men had immortal souls in a state of happiness or misery in a disembodied state? What orthodox man speaks so in the present day? If he ever quotes such texts, he generally does it with some explanation, guarding us against supposing that they refer to the whole man. A distinction is made in Scripture between soul and body, but it is never intimated that the former must go to heaven or hell after death. Admit it true, and how could Job say, that had he died at his birth, he would have been as an untimely birth? ch. 3 : 16. And "should have been as though he had not been," 10 : 19. Would he not have been, if he had an immortal soul? Indeed, how could he cease to be if this was true? But at death persons are said to be no more, Gen. 42 : 36. Ps. 39 : 13. Matt. 2 : 18. And of man it is said—"shall he deliver his *soul* from the hand of the grave." Ps. 89 : 48.

But if any part of man existed in a state of happiness or misery after death, how could the sacred writers speak as in the following passages? In Ps. 115 : 17. it is said, "the dead praise not the Lord, neither any that go down into silence." Again: "for in death there is no remembrance of thee : in the grave who shall give thee thanks?" Ps. 6 : 5. And it is asked, Ps. 30 : 9, "shall the dust praise

thee? Shall it declare thy truth?" And Ps. 88 : 10, 11, "Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Shall thy loving-kindness be declared in the grave? Or thy faithfulness in destruction?" comp. verse 12, and Ps. 118 : 17, and Isai. 38 : 18, 19, where similar things are stated. But again, it is said, Ps. 146 : 3, 4, "put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth, in that very day *his thoughts perish.*" And in Eccles. 9 : 5, 6, it is expressly declared, "*the dead know not any thing,*" and that "their love and their hatred and their envy is now perished." At verse 10, it is added, "there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." How these statements could be made by persons who believed that they had immortal souls, which at death went to heaven or hell, I must leave for others to explain.

But Job answers his own question. After saying, chap. 14 : 10, "man giveth up the ghost and where is he?" he adds, verses 11, 12, "as the waters fail from the sea, and the flood decayeth and dryeth up : so man lieth down, and riseth not : till the heavens be no more, they shall not wake nor be raised out of their sleep." Here, he intimates his hope of a resurrection from the dead ; but that he had no knowledge of the soul's existence in a disembodied state, is apparent from verse 13, "O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time and remember me," see also verses 14, 15. Job's answer is in unison with all the above texts, nor is any thing said in any other part of the book, which would lead us to believe that he had an immortal soul which would exist in a disembodied

state. It will be seen in Section 3; that the immortality of the soul is not taught in the book of Job; but that future life is predicated, there, entirely on the resurrection from the dead.

On the whole of the above texts, I shall now submit the following questions and remarks, for candid consideration. Is it any honor to the sacred writers, to make them gravely and repeatedly tell us, that a dead carcass does not praise God; that it does not give him thanks? And if at death man's soul goes to heaven or hell, how could they in truth say, that "*the dead know not any thing?*" And that at death, "*the thoughts of men perish?*" Are souls, in heaven and hell destitute of all knowledge and thought? If so, how can they be either happy or miserable? Supposing a man in the present day to express himself as Job, Hezekiah, and others did in view of their death, would he not be counted a denier of the faith, and worse than an infidel? This would be dying in the dark with a witness: and would not the religious community be roused, if possible to save his precious soul? If they did not succeed in saving the man's soul, it is likely they might kill him with their kindness. Such would do well to consider, how those good men spoke as they did, yet died in peace. Did not they fall asleep with a hope and peace of mind as much superior to some deathbed scenes, praised among us, as the composure of a rational man is to the ravings of a maniac? But I ask again, supposing the sacred writers had intended to teach us that the whole man ceases to exist at death, what better language could they have used? The texts are many, plain, and uttered without a single word of qualification, as if men had immortal souls which survive death. Does not their language justify the views I have advanced? And if I have mistaken their

meaning, how are we to reconcile them with the doctrine of the immortality of the soul? But if my views be correct, it is certain Job's question is fully and repeatedly answered in the above passages. We frankly admit, that if it can be fairly proved, that man has an immortal soul which goes to heaven or hell after death, they ought to be understood as merely referring to his body. But if this can not be done, prejudice herself will allow, the doctrine of disembodied spirits is without foundation in the Bible. If the Scripture writers do not inform us that men have *immortal souls*, and where they go at death, it is fair to conclude that they had no such knowledge to communicate. If this conclusion is deemed unfair, we then ask, how people came by all this information?

The question now comes fairly before us for consideration, What saith the Scriptures respecting the *immortality of man's soul, or spirit, and its condition after death*? There are five words in the original languages of the Bible rendered soul and spirit in the common version, which must now be carefully examined. *Nesme*, *nephish*, and *ruah* of the Old Testament; and *psuhe*, and *pneuma* of the New. The reader may just notice, that if man has not an immortal soul, or spirit, it is not for want of terms to express it. And if the Bible is not full of the doctrine of the immortality of the soul, and its condition after death, it is not because these terms are seldom used, for we have found it a very laborious task to examine all the places where they occur, they are so numerous. To quote them all at length would fill a large volume; and even to give book, chapter and verse, would fill from ten to twenty pages. If given they would be of little advantage to the reader. We have examined every text with some care and atten-

tion, and every passage where it could be supposed the doctrine of an immortal soul or spirit, or its existence after death is taught, shall be particularly considered. We shall begin with the word

*Nesme.* This word and *nephish* are the only terms in the Old Testament rendered *soul*. Taylor, in his Hebrew Concordance says, that *nesme* signifies "the chamelion, a kind of lizard, which hath its mouth always open gaping for the air, upon which it is said to live. So in Lev. 11 : 30. But in verse 18, it is the owl, from *semem*, to *admire*, to be *astonished*, because other birds are astonished at the oddness of its figure. It is rendered *the swan*, Lev. 11: 30. It is rendered *breath*, and *breatheth* in the following texts, and expresses natural life, whether in men or beasts, Deut. 20: 16. Josh. 11: 11. 14. 1 Kings 15: 29. 17: 17. comp. verse 21, where the breath of the child is called "*his soul*." See also Isai. 2: 22, where the breath of man is said to be in his nostrils, and which agrees with Gen. 2: 7, where God is said to have breathed into man's nostrils the breath of life. And see Isai. 42; 5, where breath and spirit, are terms used to express the same thing. And comp. Josh. 10: 40. Ps. 150: 6. Gen. 2: 7. 7: 22. Job 27: 3. 34: 14; to the same effect. *Nesme* is rendered *spirit*, and applied to man, Prov. 20: 27. Job 26: 4. Also, souls, Isai. 57: 16. It is rendered *breath*, and applied to the Lord, Isai. 30: 33. Job 37: 10. Also *inspiration*, Job 32: 8. But observe, that what is rendered "*inspiration of the Almighty*," is in chap. 33: 4, translated "*breath of the Almighty*." In 2 Sam. 22: 16. Job 4: 9. Ps. 18: 15, it is rendered *blast*, and is called the "*blast of the breath of God's nostrils*," a figurative mode of expressing his displeasure. Such are all the places where this word occurs and how rendered in the common ver-

sion. As it has no-reference to an immortal-soul in man, it is not necessary to dwell on it.

*Nephish.* Some have said, this word occurs over three hundred times in the Old Testament; but if they had said, it occurs over seven hundred times, they would have been nearer the truth. Parkhurst says—"as a noun, *nephish* hath been supposed to signify the *spiritual part* of man, or what we commonly call his soul: I must for myself confess, that can find no passage where it hath undoubtedly this meaning. Gen. 35: 18. 1 Kings 17: 21, 22. Ps. 16: 10, seem fairest for this-signification. But may not *nephish* in the three former passages be most properly rendered *breath*, and in the last, a breathing or animal frame?" This explicit concession, from Parkhurst, an orthodox critic, supersedes all examination of this word. I have examined all the places where it occurs, and am satisfied he is correct. In confirmation, I shall quote what Taylor says respecting the different senses in which this word is used.

He says *nephish* signifies "the animal life, or that principle by which every animal, according to its kind, lives, Gen. 1: 20, *every moving creature that hath the soul of life*. And verse 24, *let the earth bring forth the living creature, the soul of life*. And verse 30, every beast, fowl, &c. wherein there is life, the soul of life, Lev. 11: 46. Which animal life, so far as we know any thing of the manner of its existence, or so far as the Scripture leads our thoughts, consists in the *breath*, Job 41: 21, and 31: 39. And in the *blood*, Lev. 17: 11, 14, the life or the soul of the flesh is in the blood. And Jer. 2: 34, *the blood of the souls of poor innocents*. This soul or life is supported and refreshed by meat and drink. Num. 11: 6. Ps. 107: 5. Isai. 29: 8. Lam. 1: 11, 19. And is taken away when the animal dieth or is slain, Gen. 37: 21. *Let*

*us not kill him*, or smite him in the life, Deut. 19 : 6, 11. Ps. 56 : 13, and 116 : 8. Prov. 1 : 19. Jer. 15 : 9. Isai. 38 : 17. Ps. 49 : 15. 94 : 17. Job 33 : 30. Hence the following senses :

“ 1st. Life, and that which supports life. Deut. 24 : 6, he taketh a man’s life, or he taketh a soul *to pledge*. To restore, convert, relieve, refresh, the life or soul, Ruth 4 : 15. Ps. 19 : 7. 23 : 3. Prov. 25 : 13. Lam. 1 : 16, is the same phrase in the original, and signifies to make the soul or life return ; to refresh, invigorate, cheer and comfort the weak, faint or discouraged mind. *The waters come in unto my soul*. Ps. 69 : 1. Jonah 2 : 5, *The sword reacheth unto the soul*. Jer. 4 : 10, i. e. advance so far as to endanger life. *He puts his life in his hand*, 1 Sam. 19 : 5, he hazarded it, put it into a desperate, hopeless situation, where it might easily have been dashed out of his hand. *Put my life in my hand*, Job 13 : 14. Account it to be in a desperate, hopeless condition.

“ 2d. Animal appetite, lust, desire, will, or pleasure, Exod. 15 : 9. Deut. 23 : 24. Ps. 27 : 12. Prov. 23 : 2, and 25 : 25. Eccles. 6 : 7, 9. Mic. 7 : 1. Hab. 2 : 5.

“ 3d. A person, persons, Exod. 1 : 5 ; all the souls that came out of the loins of Jacob were seventy souls, Num. 31 : 35, &c.

“ 4th. My soul, thy soul, his soul, &c. are used for the sake of the greater emphasis, instead of I, thou, he, himself, &c. Gen. 12 : 13. Esth. 4 : 13. Ps. 131 : 2. Job 32 : 2. Lev. 11 : 43. In this manner it is also applied to God, Lev. 26 : 11, 30. Jude 10 : 16. Prov. 6 : 16. Isai. 1 : 14. 42 : 1. Jer. 5 : 9. 29. 6 : 8. 9 : 9. 51 : 14, &c.

“ 5th. As *lebeb*, the heart, so *nephish* the life, soul, is applied to the faculties, the actions and affections of the mind ; as to the understanding, memory, will,



counsel, desire, love, hatred, courage, fear, joy, sorrow, anger, see Exod. 23 : 9. 1 Sam. 1 : 10. 30 : 6. Thus it is also applied to God, Jer. 12 : 7. 15 : 1. 32 : 41.

“6th. It is used, in a *singular* manner, to signify, 1st. fish, one species of the animal creation, Isai. 19 : 10, ponds for fish. Others render it ponds of desire, or pleasant ponds. It refers to brutes and the life they possess, Gen. 1 : 20, 21, 24, 30. 9 : 10. Lev. 11 : 10, 46. Gen. 2 : 19. 9 : 12, 15, 16. Ezek. 47 : 9. comp. Rev. 12 : 10. 2d. A dead animal body, Lev. 19 : 28. Num. 5 : 2. 6 : 11. 9 : 6, 7, 10. Hag. 2 : 13. In some places the adjective *mut*, death, is expressed, as in Num. 6 : 6. 19 : 13. And it may, I suppose, in other places be understood.

“The verb derived from this noun, signifies to *refresh*, and so the noun too may signify *refreshment* in those places which will admit that sense ; as Isai. 3 : 20. Tablets or houses of the soul, *i. e.* of refreshments ; meaning, probably, some small neat boxes, inclosing a delicious perfume, which the ladies wear about them, to please and recreate themselves with the smell, Exod. 23 : 12. 1 Sam. 16 : 14. Exod. 31 : 17.”

Such is Taylor’s account of the word *nephish*, and the various senses in which it is used. He does not even insinuate, that it ever signifies an *immortal soul*, which survives the death of the body. Calmet says, the word *nephish*, rendered “soul, is very equivocal in the style of the Hebrews. The English word *person* is the nearest I can think of to answer the Hebrew.” Parkhurst, Taylor and Calmet then, concur in their testimony, that *nephish*, soul, does not signify an immortal principle in man. The texts which Parkhurst says bids fairest for this signification I shall now examine, adding any others which

appeared likely to be quoted in proof of this opinion. His first text is

Gen. 35 : 18. "And it came to pass as her soul was in departing (for she died) that she called his name Benoni; but his father called him Benjamin." Religious prejudice aside, no man would understand any thing more but this, her breath or life departed. The writer explains his own meaning, by the words in a parenthesis, for she died. We shall see afterwards, that to depart out of this world simply means to die. His second text is,

1 Kings 17 : 21, 22, "And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee let this child's soul come into him again. And the Lord heard the voice of Elijah: and the soul of the child came into him again and he revived." Did Elijah pray, that this child's soul might come from heaven or hell to reanimate its body again? Or, did God answer such a request? What the mother of the child desired, what the prophet prayed for, and what God granted, was the restoration of the child to life; and is sufficiently explained by the words—"and he revived." We have seen that *nephish* often means breath or life. Parkhurst's third text is

Ps. 16 : 10, "For thou wilt not leave my soul in hell: neither wilt thou suffer thine holy one to see corruption." The phrases my soul, thy soul, his soul, occur often in Scripture; and are used for the sake of greater emphasis, instead of I, thou, he, himself. See Taylor, above, Whitby on Acts 2, and on this text in my First Inquiry. Such are the texts, which Parkhurst owns bid fairest to prove that *nephish* means an immortal soul in man. Although we have searched with care to find others more conclusive, we must say they are not to be found among the numerous places where *nephish* occurs. I can only add

Gen. 2: 7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life. And man became a living soul." But if this proves an immortal soul in man, it proves also that brutes have immortal souls, for the same thing is said of them, Gen. 7: 22. The passage says nothing about the immortality of man's soul, any more than of brutes. In Isai. 2: 22, an allusion is made to this text, showing how little dependance is to be placed on man, because his breath is in his nostrils. But why is this done, if an immortal soul was breathed into him? Before God breathed into man he was dead, but by breathing into him he became a living soul, or *person*, as the word *nephish* signifies, and which Calmet says is the nearest word he could think of answering to the Hebrew. When man dies he becomes a dead soul or person, for so the word *nephish* is also used, as seen from Taylor's remarks. Indeed, no person will question, that men and beasts are said to have the same breath, life, or soul, as the following among other passages show: Gen. 6: 17. 17: 15, 22. Eccl. 3: 19. That this breath or life means a power imparted to them may, we think, be gathered from John 20: 22, 23. 1 Cor. 12: 9. Luke 1: 35. Job 37: 10. Ps. 104: 29. Isai. 42: 5.

Here then is a word rendered soul; occurs over seven hundred times in the Old Testament; is applied to men and beasts; to the dead as well as the living; expresses something about man in various ways; yet it is *never used to express any part of man which lives in a state of conscious existence in a disembodied state*. Does any man in our day, speaking on religious subjects, use the word *soul* seven hundred times, yet never conveys by it the idea of something about man which survives the death of the body? This is now the principal sense in which religious

people do use it. But we think they were bound to account for this new sense they attach to the word soul, unauthorised from any part of the Old Testament. Indeed what absurdities would result from uniformly adopting this new sense. For example, we read of a fat soul, Prov. 11: 25, a lean soul, Ps. 106: 15, a thirsty soul, Prov. 25: 25, an hungry soul, Prov. 27: 7, and a dead soul. Moreover, brutes have souls, as we have seen above; and it remains to be proved, that the one is said to be mortal, and the other immortal.

*Psuhe.* This word occurs in the Greek of the New Testament over ninety times. Parkhurst says, "it means breath; animal life; a living animal that lives by breathing; the human body though dead; the human soul or spirit as distinguished from the body; the human animal soul; the mind, disposition, particularly as denoting the affections; a human person; and the souls of those who were slain for the word of God." Matt. 10: 28, is the only text he refers to, that *psuhe*, soul, means the human soul. It is allowed, that this word in the New Testament, corresponds to *nephish*, soul, in the Old, is rendered and applied in a similar manner, and ought to be considered in connexion with it.

In John 10: 24, *psuhe* is not rendered at all. In 2 Cor. 12: 15, it is rendered *you*, in the margin, *your souls*. In Rev. 8: 9. 16: 3, it is rendered *life* and applied to the brutes. When applied to men, it is rendered,

1st. *Life*, and expresses what we call natural life, Luke 9: 56. Acts 15: 26. 1 John 3: 16. Matt. 6: 25. Luke 12: 22, 23. Acts 20: 10. Phil. 2: 30. Matt. 2: 20. 10: 39. 16: 25. 20: 28. Mark 8: 35. 10: 45. Luke 9: 24. 14: 26. 17: 33. John 10: 11, 15, 17. 12: 25. 13: 37, 38. 15: 13. Acts 20: 24. Rom. 11: 3. 12: 11. 27: 10, 22. Rom. 16: 4. Mark 3: 4. Luke 6: 9.

2d. *Psuhe* is rendered soul in the following texts: Acts 2: 41. 27: 37. 1 Peter 3: 20. Acts 2: 43. 3: 23. Rom. 13: 1. Luke 2: 35. Rom. 2: 9. Matt. 12: 18. Luke 1: 46. 2 Cor. 1: 23. 1 Thess. 2: 8. Matt. 11: 29. Luke 21: 19. Acts 14: 22. 15: 24. 1 Peter 1: 22. 2 Peter 2: 14. John 12: 27. 2 Peter 2: 8. Heb. 6: 19. 1 Peter 2: 11. 3 John 2. Rev. 14: 14. 18: 14. 1 Cor. 15: 45. To substitute the word *person* instead of *soul* in some of these texts, renders the sense more definite. In others, the word *soul* simply means the mind, or some one of its powers. In Rev. 18: 13, instead of "slaves and souls of men," it ought to be "bodies and lives of men;" for the Greek is—*kai somaton kai psuhas anthropon*. In Heb. 4: 12, and 1 Thess. 5: 23, a distinction is made between body, soul, and spirit; but as nothing is said about their immortality or suffering in a future state, they deserve no particular notice in our present investigation.

3d. In the following texts *psuhe* is rendered *mind*. Heb. 11: 3. Acts 14: 2. Phil. 1: 27. And in Eph. 6: 6. Col. 3: 23, it is rendered *heart* and *heartily*. Though *psuhe* is rendered *soul* in Acts 4: 32. Matt. 22: 37. Mark 12: 30, 33. Luke 10: 27, yet the context and scope of the passages show, that some part of the mind is meant. *Psuhikos* occurs James 3: 15. Jude 19. 1 Cor. 15: 44, 46. 2 Cor. 2: 14, and is rendered *sensual* and *natural*.

The following texts demand a more particular consideration. 1st. Those texts which speak of persons losing their souls. "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Matt. 16: 26, see the parallel texts, Mark 8: 36, 37. Luke 9: 24, 25, and comp. Luke 12: 19, 20; to all of which texts our remarks shall apply. It is assumed from these texts, that *soul* in them, means

an *immortal soul* which survives death, and its being lost, means its punishment in a future state. But this assumed sense, is contrary to the universal usage of *nephish*, soul, in the Old Testament. It is also unsupported by the usage of *psuhe*, soul, in the New. Besides, *psuhe* is rendered life in the contexts of these very passages, and in many other places, as we have seen above. It is so rendered in these texts, in most modern versions, and the scope of the writers require it. For example, did our Lord mean, that a man must lose his soul or go to hell for his sake, if he would save it from hell? And did he mean to affirm, that an immortal soul could eat, drink, and be merry? Had the word *psuhe* been only rendered life, uniformly in these passages, as in their contexts, no man would ever have thought of founding such opinions upon them. To illustrate the words—"What shall a man give in exchange for his soul or life?" consult Gen. 47: 13, 27, and Job 2: 4. But what ought to settle the question about these texts is, the phrase rendered to *lose the soul*, is in other places rendered to *lose the life*, where all will allow natural life is only intended; yea, is rendered to lose the life in the contexts of these very passages. See Acts 27: 22. John 12: 25. Luke 17: 33. Mark 8: 35. Matt. 10: 39. The phrase, to *lose life*, is borrowed from the Old Testament, by the New Testament writers. See among other texts, Judg. 18: 25. Job 31: 39. To *lose life* is a common and natural expression, but to lose an *immortal soul*, is an unprecedented expression, not found in the Bible. I may add, that Luke, chap. 9: 24, 25, explains these texts thus, the persons cast themselves away, or kill themselves. Of what use is all the world to a man who loses his life?

2d. Those passages which speak of the salvation of the soul. They are the following, Heb. 10: 39,

"But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Again, James 5: 19, 20, "Brethren, if any of you do err from the truth, and one convert him; let him know, that he who converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." And chap. 1: 21, "Receive with meekness the ingrafted word, which is able to save your souls." And 1 Peter 1: 9, "Receiving the end of your faith, even the salvation of your souls." And 1 Peter 3: 20, "Wherein few, that is eight souls, were saved by water." All these texts, are a counterpart to the texts above, which speak of losing the soul, life, or person. Many people seem to think, the term salvation can be applied to nothing, except the salvation of immortal souls in a future state. But when eight souls were saved by water, all will allow, eight lives or persons were saved. People forget that Paul and James wrote to believing Hebrews, and just before the destruction of Jerusalem. See Heb. 10: 25. James 5: 7, 11. Our Lord had told his disciples, that he who endured unto the end, the same should be saved, Matt. 24: 13, from all the calamities which came on the unbelieving Jews. And, that this is called perdition in the New Testament, needs no proof. But some Christians had drawn back to this perdition, and others were in danger of it. Paul and James, referring to this state of things, say, concerning those who remained stedfast, we are not of them who draw back unto perdition, but of them who believe to the salvation of the soul, life or person. And if any one converted a sinner, or one drawing back, he saved a soul from death, or this perdition. It was the ingrafted word received, and continued in, which saved them; and they received the end of their faith, the salvation of their

souls, lives or persons. The contexts of all the above texts are in unison with this view, but afford no evidence, that the salvation spoken of was a salvation of their souls from future endless misery. It is also in agreement with Scripture usage of the term soul, and the expression to lose the soul, life or person, as we have seen above. Had the salvation of the soul, meant the salvation of an *immortal soul* from eternal misery, let every candid man say, if these would have been all the places where such a thing is spoken of in the New Testament.

3d. Those texts which speak of persons having the care or oversight of souls. They are the following: 1 Peter 2: 25, "For ye were as sheep going astray; but are now returned unto the shepherd and bishop of your souls." Again, Heb. 13: 7, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account; that they may do it with joy, and not with grief, for that is unprofitable for you." The phrase *your souls* as in preceding passages, simply means the persons themselves; and as Taylor observes, is used for the sake of the greater emphasis. Christians by believing in Jesus, or having returned to God by him, were under his oversight and care, as chief shepherd of all the sheep. The apostles and other teachers, were under shepherds, to feed and watch over the flock of God: 1 Peter, 5: 1, 5. Is it a false notion, that ministers are appointed to watch over the immortal souls of their bearers, and if any of them should go to hell through their carelessness, they have to give an account of this in a day of general judgment at the end of this world. This notion, has fostered the pride and priestly dignity of clergymen. What souls did the apostles and other teachers then watch over as those who must give account? I answer, we have seen



that some had drawn back to perdition, and others were in danger of it, and thus might lose their lives or persons. Others endured to the end, and saved their lives or persons. It was the duty of teachers to watch over, and warn all Christians from apostacy, and endeavor to keep them stedfast in the faith. That they were to render an account, when Christ came at the destruction of Jerusalem is obvious. See Matt. 24: 42, 51, and other texts considered, Essay 3. They would render their account with joy, concerning those who endured to the end; but with grief concerning those who drew back to perdition. Thus it is easily seen, how it was unprofitable for the apostles, that they should render their account with grief. For "what did it profit a man, if he gained the whole world, and lost his life or soul?" See on Mark 9: 42—49, in my First Inquiry, and on several passages, Essay 3.

4th. Those passages which speak of killing or destroying the soul. They are Matt. 10: 28, and Luke. 12: 4, 5, considered in my First Inquiry, and also in my answer to Mr. Sabine. They shall be again adverted to in my remarks on Mr. Hudson's book in the sequel, and shall pass them by here.

5th. The texts which speak or seem to speak of souls after death. "Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption," Acts 2: 27. Thou wilt not leave *my soul*, simply signifies, thou wilt not leave me; for my soul, thy soul, his soul, are used for the sake of the greater emphasis, instead of I, thou, he, himself. For the soul, or the Saviour himself not to be left in hell, is thus explained in the next words; "Neither wilt thou suffer thine holy one to see corruption." Hades, here rendered hell, is in other places rendered grave, and refers to our Lord's resurrection from the dead. See First Inquiry. Nothing is said, that

ie Saviour's soul, or himself, was alive in hell; nor  
 ven in heaven, while his body lay the three days  
 in the tomb. On the contrary, after his resurrec-  
 on he said, he had not yet ascended to his father,  
 which was not true if for three days his soul or him-  
 self had been in heaven.

Rev. 6: 9. "And when he had opened the fifth  
 seal, I saw under the altar the souls of them that  
 were slain for the word of God and for the testimo-  
 ny which they held." The allusion in this passage  
 is to the ancient Jewish sacrifices. The blood was  
 the life or soul of the victim, which being slain, was  
 poured out at the foot of the altar. The blood of  
 those martyrs, being shed in the cause of Christ, is  
 here, like Abel's, represented as crying for ven-  
 geance. See Gen. 4: 10. Heb. 12: 14, and Whitby on  
 Acts 2. By comparing this passage with Rev. 20: 4,  
 their prayer, verse 10; "how long, O Lord, holy and  
 true dost thou not judge and avenge our blood on them  
 that dwell on the earth?" appears to be answered: in  
 the language of John's vision, they are raised to honor  
 and contrasted with the dead, verse 5, who lived not  
 again till the thousand years were finished. See  
 Markhurst on the word *psuho*. But I ask, can any  
 man believe disembodied spirits are under an altar  
 in heaven? And are they crying there for vengeance  
 on those who persecuted them here? This is rather  
 strange employment for those in heaven, but such  
 certainly is their employment, if this passage is un-  
 derstood literally.

*Ruah*. This word occurs about four hundred  
 times in the Hebrew of the Old Testament. Taylor  
 says it "hath four significations. 1st, Properly, the  
 wind, air, breath, Job 12: 10. 41: 16. Eccles. 3: 19.  
 Hence, 1st, a spacious, airy place; a space or airy  
 opening. 2d, an instrument to winnow corn, by ex-  
 posing it to the wind. 3d, a breathing respite, re-

freshment from suffering and trouble. 4th, a rough wind is put for the severity of God's judgments, Isai. 27: 8.

"2d, From the subtilty and invisibility of the air; as in Greek and Latin, so in the Hebrew, the air, or spirit is used to signify that invisible substance in man, which is the seat of understanding, and of the passions and affections, Job 32: 8. Hence, 1st, spiritual substance as opposed to flesh, Isai. 31: 3. 2d, the mind, the principle of thought, 2 Chron. 36: 22. Ps. 77: 6. Isai. 26: 9. 3d, any temper, disposition, quality of the mind, good or bad; as the spirit of heaviness, jealousy, wisdom, prudence, skill; a sorrowful, lying, faithful, haughty humble, spirit, &c. Num. 14: 24. Judg. 9: 23. 1 Sam. 16: 14, 15. 2 Ks. 2: 15. Ps. 32: 2. Zech. 12: 10. Mal. 2: 15. 4th, In particular, the spirit is put for vigor, liveliness, or courage of mind, Gen. 45: 27. Josh. 5: 1. 1 Kings 10: 5. Job 6: 4. 32: 18. *The spirit within me*, the ardor, earnestness, zeal of my mind, Ps. 142: 3. Prov. 18: 14. For anger, resentment, indignation, Judg. 8: 3. Prov. 14: 29. *Hasty*, short of *spirit*, quickly fired, Prov. 16: 32. Eccles. 10: 4.

"3d, The spirit, or principle of affections and passions in brutes, Eccles. 3: 21.

"4th, The spirit of God; which must signify some secret influences or impressions on the mind or body; either immediately by the power of God, or by the blessed agent, which Christians commonly understand by the *spirit of God*. Ps. 139: 7. 2 Kings 2: 16. Is. 40: 7, 13. The spirit of God is represented, 1st, as a creating, forming, animating, life-giving spirit in a natural sense, Gen. 1: 2. Ps. 104: 30. Mal. 2: 15. 2d, as influencing the minds of men; either in an ordinary way, by enabling them to attain, or to preserve the purity and holiness of their minds, Ps. 51: 11. 143: 10. Or in an extraordinary manner, by

communicating eminent gifts and abilities, Exod. 31: 3. Num. 27: 18. Judg. 3: 10. Especially by enabling the prophets to reveal the will of God and to instruct the people in it, 2 Sam. 23; 2. 1 Chr. 12: 18. Neh. 9: 20, 30. It may be either understood of ordinary influences, or of prophetic instruction by Noah in Gen. 6: 3.

“5th, Any spirit or ghost, Job 4: 15.”

Such is Taylor’s account. He does not say this word means an immortal spirit in man, which suffers or enjoys after death. See a series of Letters in the Universalist Magazine, on the phrase *spirit of God*. The following are the only texts, where *ruah*, *spirit*, might be supposed to refer to an immortal principle in man.

Eccles. 3: 19—21. “For that which befalleth the sons of men befalleth the beasts; even one thing befalleth them; as the one dieth so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of a man that goeth upward, and the spirit of the beast that goeth downward to the earth?” The word *ruah* is here rendered both *breath* and *spirit*, but ought to be rendered uniformly either breath or spirit throughout the passage; spirit or breath of a man, spirit or breath of a beast, and they have all one spirit or breath. It is evidently applied without distinction to men and beasts. Words could hardly be selected, which would declare more explicitly that there is no difference between them. “They have all one breath or spirit, and, as the one dieth so dieth the other. All go unto one place.” And where is this? It is answered, “All are of the dust, all turn to dust again.” Yea, it is expressly affirmed, that “a man hath no pre-eminence above a beast.”

What, say some, is there no difference between men and beasts? I answer yes; but man's pre-eminence above a beast, consists in his superior powers of mind, and in his being raised again from the dead, incorruptible and glorious. The beasts totally *perish*, and so would man, if Jesus Christ had not risen from the dead, 1 Cor. 15: 18. See Essay 2. If it is contended, that man exists after death, because he has a *spirit*, it ought also to be contended, that beasts live after death, for "*they have all one breath or spirit.*" It will no doubt be objected—is it not said in this very passage, "Who knoweth the spirit of a man that goeth upward, and the spirit of the beast that goeth downward to the earth." Answer; some have thought that this is asked as a question, intimating, that no man can tell that the spirit of a man goeth upward, and the spirit of a beast goeth downward. Others have said, man is erect in his figure, hence his breath goeth upward, or, as in the margin, "is ascending;" and the contrary being the figure of a beast, the breath descends. Whatever way we view this, one thing is certain, the passage does not intimate, what many people assume from it, that the spirit of man at death goes to God in heaven to live there in a state of happiness. If this was true it equally proves that the spirits of all men go there to be happy, for Solomon is here speaking universally of all mankind. It may further be objected, "Solomon is only speaking of men and beasts as they appear to our observation, and not respecting their actual state at death." Answer; why then quote this passage? If it does not teach the existence of a spirit in man, which lives after death, how can it ever prove its happiness or misery in a disembodied state? But this passage is supposed to derive force from

Eccles. 12: 7, "Then shall the dust return to the dust as it was; and the spirit shall return unto

God who gave it." The context shows, that Solomon is here speaking of men universally, when they lie or go to their long home. If this text proves that any spirits go to God to be happy at death, it proves the same of all mankind. But, it will not be disputed, that Solomon here refers to Gen. 2: 7. where we are told that God formed man out of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul. Well, how does he say the whole man is to be disposed of at death? He says, "then shall the dust return to the dust as it was." This is agreeable to the fact, as to man's body; it was taken from the dust, and it returns to it. But how does Solomon say the spirit is to be disposed of when the body dies? He does not say as many now do, that "it returns to God to receive its sentence to endless happiness or misery. No, he simply says, it "returns unto God who gave it," but gives no intimation that it is to live either in happiness or misery in a disembodied state. We have no more reason to conclude from this text, that the spirit will exist distinct from God after death, than that the body will exist distinct from the ground after it returns to the dust. And we may with equal truth believe in pre-existent spirits, as in disembodied spirits. In short, we may as well assert the pre-existence of bodies and spirits before God created man, as assert the separate existence of either after death. Both return to their original condition. The dust shall return to the earth "*as it was*," and is not the same true of the spirit? For it returns "*unto God who gave it*." It is hid, or laid up with Christ in God, to be restored to man at the resurrection, Col. 3: 3. 1 Cor. 15.

But we have seen, that beasts have the same breath or spirit. Why not affirm also that their spirits shall be happy or miserable in a disembodied state? Mr.

Hudson, p. 77—79, gives a similar view of this passage. He considers spirit to mean breath. But where he finds his “immortal spirit” to punish after death, he does not inform us. He says, p. 201, “it is something which is capable of thought and perception: and what is this but the mind of man?” But David says, Ps. 146: 4, that man’s “breath goeth forth, he returneth to his earth, in that very day his *thoughts* perish.” Is thought no part of the mind? Where then does he find his soul to punish in a disembodied state, unless he makes a soul to man distinct from his thoughts? If at death the thoughts of man perisheth, pray what more is said or can be said of his body than this?

*Pneuma*, this word occurs over three hundred times in the New Testament. It is applied over two hundred times to God; hence we have the phrases *Holy Spirit* and *Holy Ghost*. See the Letters referred to above on the phrase *spirit of God*, &c. Parkhurst says, “the leading sense of the old English word *ghost* is *breath*,” and “that *ghost* is evidently of the same root with *gust* of wind.” He gives it eleven different senses. It is rendered wind, John 3: 8. comp. Heb. 1: 7, 14. It is rendered spirit, and is about forty times applied to an unclean fowl, or dumb spirit. Also spirit, and applied to the new dispensation, to teachers and their doctrines, 2 Cor. 3: 6, 7. 11: 4. Gal. 3: 2, 3, 5. Phil. 3: 3. Col. 1: 8. 1 Tim. 4: 1. 1 Cor. 14: 31. 1 John 4: 1. Phil. 1: 17. 2 Thes. 2: 2. 1 Cor. 12: 10. 14: 12.

*Pneuma* is rendered both *spirit* and *life*, and applied to men, in the following texts. It is rendered life, in the margin, breath, James 2: 26. Rev. 13: 15. *Spirit*, and refers to the mind of man, its powers, tempers, and dispositions, Matt. 5: 3. 26: 41. Mark 14: 38. Luke 1: 17. 9: 55. 10: 21. John 4: 23. 13: 21. Acts 6: 10, 17. 16: 18. 5: 25. 19: 21. Rom. 7: 6.

8: 10. 12: 11. 1 Cor. 2: 11. 5: 3. 6: 20. 7: 34. 14: 14, 16. 2 Cor. 2: 13. 7: 1. 12: 18. Gal. 5: 17. Col. 2: 5. 1 Thess. 5: 23. 1 Tim. 4: 12. Heb. 4: 12. 1 Peter 3: 4. 4: 6. In the following places we have the phrases *my spirit*, *thy spirit*, *his spirit*. Mark 2: 8. 8: 12. Luke 1: 47, 80. 2: 40. John 11: 33. Rom. 1: 9. 1 Cor. 5: 4. 16: 18. 2 Cor. 7: 13. Gal. 6: 18. Phil. 25. Heb. 12: 9. These expressions, as repeatedly noticed, are used for the sake of the greater emphasis, to express the person's self. In the following places we have these, among other peculiar phrases; "the spirit of life, spirit of adoption, &c. See Rom. 8: 2. Rev. 11: 11. Rom. 8: 15. 11: 8. 1 Cor. 2: 12. 4: 13. Eph. 1: 17. 4: 23. 2 Tim. 1: 7. Heb. 10: 29. 1 Peter 4: 14. 1 John 4: 3, 6. Rev. 19: 10. 1 Cor. 4: 21. Gal. 6: 1. 1 Thess. 2: 8. Eph. 2: 2. 1 Cor. 15: 25.

Parkhurst says *pneuma* means, "*the human soul*, or *spirit breathed* into man immediately by God himself; and refers for proof to Gen. 2: 7. Rev. 11: 11. 1 Thess. 5: 23. comp. Heb. 4: 12. Eph. 4: 23. Matt. 26: 41. Luke 1: 47. Acts 7: 59. Heb. 12: 23. 1 Pet. 3: 19. 1 Cor. 2: 11. As the three last of these texts are the passages on which dependance is placed, as proving the existence, suffering, or enjoying of the spirit after death, we shall now consider them with some others. The first we notice is

Luke 8: 55, "And her spirit came again and she arose straightway, and he commanded to give her meat." When it is said "her spirit came again" it is similar to some instances noticed above in the Old Testament. If this maid's spirit went to heaven or hell, it is certain its stay there must have been short, for she had been only a little while dead. But not a word is said about her *spirit*, that it went to, or came from, either of those places.

Luke 23: 46, "And when Jesus had cried with a



loud voice, he said, father into thy hands I commend my spirit; and having said this he gave up the ghost." See the parallel texts, Matt. 27: 50. John 19: 30. These words are taken from Ps. 51: 5. comp. verse 7. What Jesus commended into his father's hands, and what he gave up, he calls "*my spirit*," which we have seen simply means himself. Jesus' life was not forced from him, but freely laid down, and he commends it to his father, who was to bring him again from the dead. This precisely agrees to what Solomon said, that the spirit "returns unto God who gave it."

Acts 7: 59, "and they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." The remarks made on the last text equally apply here. The chief difference between the two passages is, Jesus commended his spirit or himself into his father's hands, but Stephen commended his spirit or himself to Jesus. And why? God was to bring Jesus again from the dead; but it is Jesus who is to raise all up at the last day, John 6: 39, 40. If life is hid with Christ in God, why not also received by him, to be restored at the resurrection? It is not said, when Stephen died, what is often said in our day, that, "*the spirit winged its way to God in heaven*." No; it is only said "*he fell asleep*," verse 60. Stephen at death, did no more than we are exhorted to do in life, to commit the keeping of our souls, spirits, persons, ourselves, to God, † Peter 4: 19.

Acts 23: 8, "For the Sadducees say that there is no resurrection; neither angel nor spirit, but the Pharisees confess both." Allowing *spirit* here to refer to man's spirit, what does this prove? It shows that the Pharisees believed in spirits, the Sadducees did not, but proves not the truth of either opinion. Paul shows, verso 6, that he held with the Pharisees, the doctrine of the resurrection, but says nothing

about his agreement with them in any thing else. Why single out this article, if he agreed with them also in the other parts of their creed?

1 Cor. 5: 5. 'This text is considered in my Second Inquiry, to which I refer the reader. Comp. verse 4, and see Taylor's remarks above.

Heb. 12: 23. "We are come to the spirits of just men made perfect." It is allowed that Paul could not mean, that he and others were come to the disembodied spirits of just men made perfect in heaven. What then did he mean? We have seen above, that *spirit* is often put for the person's self. That spirits of men are men themselves. See 1 Cor. 2: 11. Gal. 4: 18. 2 Tim. 4: 22, with many other texts. The apostle simply means "we are come to the persons of the just perfected." What persons? I answer, Enoch, Noah, Abraham and others, of whom he had spoken, chap. 11. For the nature of the perfection referred to, see Heb. 10: 1, 14, and the Improved Version on this text. Is it asked how Paul and others were come to them? I answer, that this is explained, chap. 11: 40, "God having provided some better thing for us, that they without us should not be made perfect." They were come to the better thing provided, without which those persons were not perfected.

1 Peter 3: 18; 20, "For Christ also hath once suffered for sins, the just for the unjust that he might bring us to God, being put to death in the flesh, but quickened by the spirit; by which also he went and preached unto the spirits in prison; which sometime were disobedient when once the long suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is eight souls, were saved by water." This is one of Mr. Hudson's principal texts in proof of a future retribution. See p.

228—236. He maintains that Jesus Christ went and preached to spirits in prison or in hell.

It is very obvious that the persons to whom Peter wrote were suffering persecution, verse 17. To encourage them to support themselves under it, he reminds them, that "Christ also had suffered," and if they suffered unjustly, he also had suffered, "the just for the unjust." His sufferings were also on their account, for their design was to bring them to God. He had been put to death in the flesh, an extent to which their sufferings had not yet reached. The part of the passage demanding particular attention follows :

*"But quickened by the spirit."* Quickened from what? Evidently from his death in the flesh. Quickened by what? Quickened by the spirit. By what spirit? By his disembodied spirit, say Mr. Hudson and others, for by it he went and preached to the spirits in prison. But this is assuming as true, several things which ought to be established, of which I shall take notice in the course of my remarks. From this expression—"but quickened by the spirit," it is assumed, that our Lord was quickened or brought again from the dead by his disembodied spirit. But did Jesus Christ bring himself again from the dead? Nothing can be more false or unscriptural, for it is again and again declared, that God raised him from the dead. See Essay 2. Sect. 1. God did not leave his soul in hell, nor suffered his holy one to see corruption. He was "declared, or rather *determined* to be the Son of God with power, according to the spirit of holiness, or the Holy Spirit, by his resurrection from the dead." Rom. 1: 4.

*"By which also he went and preached unto the spirits in prison."* It is a plain case here, that by whatever spirit Christ was quickened, by the very same spirit he went and preached to the spirits in prison, and

this we have seen was not his disembodied spirit, but the spirit of God, or God himself. But here several things are again assumed as true. 1st. It is assumed, that *fulake*, rendered prison, refers to a place or state of punishment in a future state. But is it correct to take this for granted? This however is assumed in opposition to the Scripture usage of this word, for in no instance, is the word *fulake*, prison, ever used in such a sense in the Bible. It is used in the following places to designate a state of ignorance, wickedness, and wretchedness, in which men are in this state of existence, but never the state or condition of men after death. See Isai. 42: 6, 7, and 49: 8, 9. The Scripture usage of this word is entirely against Mr. Hudson.

2d. It is also taken for granted, that the *spirits* in prison mean disembodied spirits. But this is equally incorrect. It has been seen above, that *ruah* and *pneuma*, rendered *spirit* in the Old and New Testament, occur very often. But numerous as the passages are, it is not once used to designate a disembodied spirit, either suffering or enjoying in a future state. This one fact speaks a volume against Mr. H's views of this passage, yea, his whole system. That the term spirit, both in the Old and New Testament, is used for the person himself, need not be proved here, for it must be obvious to all, from the investigation gone into above of the words rendered spirit. Peter then says in this passage, that Christ went and preached to persons, not disembodied spirits. But Mr. H. and others seem to think, that hell is the place for successful preaching; for say they, Christ went and preached to the damned there. And some have thought that our Lord on this occasion converted all who perished in the flood. But I might ask, why not all the damned? Why leave all the rest? Besides; how came the Antedi-

luvians to be all so easily and soon converted, for our Lord's mission there could not be above two, or at most three days. But unfortunately, we are not told that a single damned spirit was released from this prison in consequence of his preaching, if even this view of the passage was proved to be the truth. If Mr. Hudson indeed believes, that Peter referred to a prison, or place of punishment for disembodied spirits, Christ was the only missionary that ever visited the regions of the damned; nor does the Scripture warrant us to say, the sound of salvation will ever be heard again within the walls of their prison. All the world, the uttermost parts of the earth, are the limits of apostolic preaching, Mark 16. Matt. 28. Acts 1. I doubt if Mr. Hudson has faith enough in his own doctrine, that he would willingly go there as a missionary.


But it will no doubt be asked, how did Christ go and preach by the spirit of God by which he was raised from the dead, to persons in prison, or in a state of ignorance and wickedness? I answer, by Noah, for Peter assures us, that Noah was "a preacher of righteousness." 2 Peter 2: 6. The passage does not say Christ went and preached in person to them. No, but "by which spirit he went," the spirit of God by which he was quickened or brought again from the dead. It is well known, that Christ is said to have come and preached to the Ephesians, chap. 2: 17, when we are sure he did this, not personally, but by others. But Peter again informs us, chap. 1: 10, 11, that it was "the spirit of Christ, or spirit of God, which was in all the ancient prophets." And in his Second Epistle, chap. 1: 21, declares, that "the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." If Noah preached at all, it was then by the spirit of God, un-

less it is affirmed, that he spoke a vision out of his own heart. But these things will be confirmed by considering the remaining part of the passage.

“Which sometime were disobedient when once the long suffering of God waited in the days of Noah while the ark was a preparing; wherein few, that is eight souls, were saved by water.” Well, let us ask, 1st. When were the persons disobedient to whom Christ preached? It is answered in these words: “When once the long suffering of God waited in the days of Noah while the ark was a preparing.” In one word they were the Antediluvians. Well, let us ask, 2d. When did Christ go and preach to them by the spirit of God by which he was quickened? Was it while they were disobedient in the days of Noah? No, says Mr. Hudson, it was some thousand years after their life of disobedience in this world had ended. But I am disposed to make the appeal to Mr. Hudson’s own good sense. Is it not more rational and Scriptural to conclude, that Christ preached to them during the days of their disobedience, than to assume it, that he went and preached to them in the prison of hell so many ages after their life of disobedience was ended? What time so suitable as this to preach to them, if the preaching was designed to bring them to repentance? The passage certainly does not intimate, that the time of his preaching was an age, or even an hour after their disobedience in the days of Noah. The whole scope of the passage, rather intimates, that the time of the preaching of Christ by the spirit, and their disobedience was one and the same time. What leads him to his view of the passage is this: he assumes it, that the spirit by which Christ preached was his disembodied spirit, and this must have been several thousand years after the Antediluvians were swept from the earth, as Christ could have no disembodied spirit,

but while he was in the state of the dead. Again, he assumes the spirits he preached to must have been disembodied spirits, and then he takes it for granted, that the prison where he preached was hell in a future state. Thus one error leads to another. We hope Mr. Hudson will come to see, that his views founded on this text are a tissue of mistakes.

In concluding my remarks on this passage, the following facts and observations, strongly confirm the views which I have given of it. 1st. If Jesus Christ went to hell, or preached to spirits in prison as Mr. Hudson asserts, Luke can hardly be called a faithful historian. He calls his gospel a treatise "of all that Jesus began both to do and teach, until the day in which he was taken up." Acts 1: 12. But surely Christ's going to the prison of hell, was a very important part of what he did, and his preaching there, was a no less important part of what he taught.—Now, if all this was true, how happened it, that Luke takes no notice of it. It must have been well known in those days, if Peter teaches it in this passage. If Luke is a faithful recorder, of all that Jesus did and taught until the day he was taken up, he omits all mention of his mission to the damned, yet it is alleged it was accomplished before he ascended. Luke says, he received his information, from persons who were "eye witnesses and ministers of the word." But I ask, who saw our Lord go to the prison of hell, or heard his discourses, or could inform Luke concerning this? And I ask, how came Peter by his information, if such be the doctrine he teaches in this passage? Was it from our Lord after he returned from this mission? We are told, Acts 1: 3, "That he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." But did he say a word to them about his



having gone to hell and preached to the damned? Or will any man affirm, that this was one of the things which pertained to the kingdom of God? If it was, we think the other Scripture writers would not have been silent on the subject.

2d, When Christ gave up the ghost on the cross, he said—"Father into thy hands I commend my spirit." And why? Because God was to bring him again from the dead the third day; for he was not to leave his soul in Hades or hell, nor suffer his holy one to see corruption. Allowing for a moment that Christ's spirit existed in a disembodied state, will any man affirm, that when Christ commended his spirit or himself into the hands of his father, that God dispatched him on a mission to spirits in hell? If this were true, instead of his saying—"Thou wilt not leave my soul in hell," we might expect him to pray—"Lord leave my soul in hell until I accomplish the release of all the damned." This would only be in unison, with the compassionate spirit of the Saviour.

3d. That Noah preached to the Antediluvians, by the spirit of God, is allowed on all hands, so that my views are agreeable to this fact. But observe, there is another fact with which my view of this passage agrees. The history of Noah does not say a word about the success of his preaching, or, that one sinner was brought to repentance by it. This precisely agrees with this passage, for it says nothing about the success of the preaching. But had our Lord gone and preached to damned spirits, yea, as some affirm, converted and delivered all who perished in the flood, is it probable Peter would have been silent about such a remarkable event? Of what use was it to inform us that Christ preached there, yet leave us ignorant of its success? Our Lord converted very few personally on earth. Peter does not



say he converted any by his preaching in prison. No other place says missionaries are to be sent to hell. Cold encouragement for Mr. Hudson's universal emancipation of all the damned.

This is the only text in the whole Bible, from which it is alleged, that Christ preached in the prison of hell, or that the damned will ever be preached to again. Now, I leave it for Mr. Hudson and every judicious man to say—is it not much more likely he misunderstands this text, than that no other sacred writer teaches this doctrine? If he says it is not, then he has less candor than I expected, and it is a hopeless task for me to convince him of his mistake. A misunderstanding of this solitary text is easily accounted for, and that I have given a rational and scriptural interpretation of it, I hardly think Mr. Hudson will dispute.

The terms *pneumatikos* and *pneumatikoos* occur and are rendered *spiritual* and *spiritually*. Hence we have the following peculiar forms of expression—spiritual things, 1 Cor. 2: 13. 9: 11. Rom. 15: 27. Spiritual gifts, 1 Cor. 14: 1. Rom. 1: 11. 1 Cor. 12: 1. Spiritual songs, Eph. 5: 19. Col. 3: 16. with others similar in the following passages; 1 Cor. 2: 5. Eph. 1: 3. 1 Cor. 10: 3, 4. Col. 1: 9. Gal. 6: 1. 1 Cor. 3: 1. 2: 15. 14: 37. 15: 44, 46. Eph. 6: 12. 2 Cor. 2: 14. Rom. 7: 14. Rev. 11: 8.

There are a few more texts where the term *spirit* occurs, but as they are supposed to teach the doctrine of ghosts, or disembodied spirits, appearing to the living, we reserve them to be considered in the next Section. Perhaps it will be said, allowing all the texts in the Bible given up, where *soul* and *spirit* are mentioned, yet there are others which prove the immortality of the soul and its suffering and enjoying in a disembodied state. We should think this could not be true, for in what texts could we

expect such things taught, if not in passages which expressly mention the soul or spirit? But let us examine them. The following are all I know of, which would be adduced with any plausibility.

The first are Isai. 14: 9—24. Ezek. 32: 21—32. Isai. 5: 14, which, to save room, the reader will please turn to and read. In these texts the king of Babylon and others are represented as speaking in the grave or state of the dead; but not a word is said about their souls or any part of them suffering there. Dr. Good, as we shall see Section 3, allows there is an allusion in these texts to the popular traditions. It has been shown in my First Inquiry that it would be grossly absurd to understand those texts literally. Indeed they, with the parable of the rich man, are much more plausible proof that men's bodies are alive and suffer in the state of the dead, than that their souls suffer.

In Matt. 17: 1—10. Mark 9: 2—11, and Luke 9: 28—37, we have an account of Moses and Elias appearing on the mount at our Lord's transfiguration. But if they came from heaven on this occasion, it is certain their conversation did not turn on any thing they had seen, heard, or enjoyed there; but on our Lord's decease which he should accomplish at Jerusalem. But not a word is said concerning their coming from heaven when they appeared, or their returning there when they disappeared. It is said by some, that Enoch and Elijah were taken up soul and body into heaven. But if they, or any other persons went there before our Lord ascended, Acts 1: 9, why is he called the "forerunner, who is for us entered within the veil?" Heb. 6: 19, 20. Ought not they to have been called the forerunners if this be true? But what took place on the mount, is expressly called *a vision*, and ought not to be interpreted literally, any more than John's visions in the

book of Revelation. That this was not a vision of the glorious state of disembodied spirits, but the glory of the resurrection state, appears to me pretty evident from the following considerations : 1st. Jesus charged his disciples to tell the vision to no man, until after he was risen from the dead. But why give such a charge, if it had no connexion with the resurrection state ? 2d. Moses and Elias in this vision, are not called *disembodied spirits*, but *men*. They would not have been called *men*, we think, had they been *spirits*. 3d. The Saviour's *appearance* in this vision, resembled that of his body in its glorified state, so far as we have any information respecting it. His raiment was "*white and glistening*," and it is said, he "*appeared in glory*," which corresponds to his appearance to Saul on the road to Damascus, Acts 26: 12—17. comp. Phil. 3: 21. 4th. Moses and Elias' appearance resembled his, for they also *appeared in glory*. The disciples not only saw Christ's glory, but also that of the men who were with him. Now, all this corresponds to the descriptions given of the glorified state of Christ's body, and also of the bodies of men in the resurrection. Our vile bodies are to be changed, and fashioned like unto Christ's glorious body, Phil. 3: 21. see also 1 Cor. 15: 42—58. Both are to be fashioned alike in the resurrection state, and this was their appearance on the mount in vision to the disciples. This vision then seems to have been, not a vision of the state of disembodied spirits in heaven, but of what is to be the glorious state of things in the resurrection. Hence it was unsuitable to make it known, until after Christ arose as the first begotten from the dead, and the first fruits of them who sleep.

Matt. 27: 52, 53, "And the graves were opened, and many bodies of the saints which slept arose, and went into the holy city, and appeared unto many."

we cannot even infer from this text, that there is an intermediate state for the soul after death, for not a word is said about the souls of those persons. On the contrary it is said, "and many *bodies* of the saints which slept arose," not that their *immortal souls* were raised, or that they ever had such souls. We ought rather to infer they had no conscious existence after death, for it is said they were *asleep* or *dead*. Nothing is said about their souls coming from heaven, to reanimate their bodies, which no doubt took place, they had souls which at death went to heaven. Every circumstance in the account goes to show, that this was a resurrection of their bodies.

No information is given us, who those saints were, or for what purpose they were raised from the dead. Little is said about to whom they went, by whom they were seen, or what became of them afterwards. The account is only related by Matthew, nor does he say any person spoke to them, or that they communicated any information from a future state to the living. It is perfectly gratuitous to assert, that they were not permitted to communicate any information, if it is proved they had some to communicate. The living, on no occasion ever asked those raised from the dead a single question about a future state, which shows, that they were either devoid of all curiosity, or persuaded that "*the dead know not anything*." If we admit the last as the truth of the case, we cease to wonder why the living never questioned those raised from death; or that those raised, never said a word about how they felt, and what they saw, or heard in the state of the dead. But what man would not been surprised, at the silence of the one, and the want of curiosity in the other, relative to the state of the dead? But this arises from the false notions we have imbibed, respecting the immortality of the soul and its condition after death. The sacred

writers believed *the dead knew not any thing*. We have considered this passage admitting it to be genuine, and have seen it gives no countenance to the common opinions. If it is an interpolation, as some think, our labor here might have been spared. See Improved Version on this text.

Luke 16: 19—31. This passage has been considered in my First Inquiry, and in my answer to Mr. Sabine. As it is one of Mr. Hudson's principal texts on which he rests his doctrine of a future punishment, we shall notice it in the sequel, in our remarks on his Letters.

Luke 23: 43, "And Jesus said unto him, verily I say unto thee, to day shalt thou be with me in paradise." It is taken for granted that *paradise* here means *heaven*, a thing which at least demands proof. Parkhurst says it "occurs Neh. 2: 8. Eccles. 2: 5. Cant. 4: 13, and may be derived from the Heb. *perer*, to separate, and (Arab.) *des*, to hide, as denoting a secret inclosure, or separate covert." If this be true, our Lord only said to the thief, "to day shalt thou be with me in the secret inclosure, or separate covert." And where could this be but in the grave, or state of the dead? Hence *hades*, rendered grave and hell in the common version, signifies the unseen, secret, or hidden place. Our Saxon word *hell* has a similar meaning. See Parkhurst on the word *hades*, and also my First Inquiry. This view of the passage is confirmed from what is said by Samuel to Saul, 1 Sam. 28: 11—19, "*To morrow* shalt thou and thy sons be with me," which evidently meant, that they should be in the state of the dead. Had Samuel said *to day* instead of *to morrow*, where would have been the difference. Our Lord's using the word *paradise*, makes no essential difference, unless it is proved, that Saul, his sons, and Samuel, went to a different place from that promised by our Lord to *the thief*. It may just be noticed, that the phrase

to day, or this day, does not mean in all cases that very day, but soon after, Gen. 2: 17. Deut. 9: 1. 29: 13. 2: 24, 25. Josh. 23: 14. 1 Sam. 15: 28. 1 Kings 1: 30. Ps. 2: 7. Acts 13: 33. Heb. 5: 5.

The common opinion, that paradise here means heaven, and that the disembodied spirit of the thief was there with our Lord that day, we think cannot be correct for several reasons besides those already given. 1st. It is contrary to fact, that Jesus ascended to heaven that day, and of course the thief could not be there with him. Jesus did not ascend until forty days after his resurrection. If it is asserted, our Saviour's *soul* ascended that day, we demand the proof of it, for assertions prove nothing. Not a word is said either about his soul or the thief's in the passage. The words *thou* and *me*, referring to the thief and the Saviour, we should think as in other cases, designate the whole of them. 2d. If paradise means heaven, and people's souls go there the day they die, it is somewhat astonishing that good people at least, are not found in Scripture often expressing their hope of this, in prospect of their death. But the language of David, Job, Hezekiah, and others, has not the slightest appearance of this, but the reverse. How, I ask, could they speak as they did, yet believed, that whenever they died, their souls would immediately be happy in heaven? 3d. Numerous as the passages are in which the *soul* and *spirit* of man are mentioned, it is a notorious fact, that none of them ever intimate any thing about the soul or spirit going to heaven at death. But if this be true, why is it never mentioned? 4th. But allowing the passage to speak of the souls of the thief and of the Saviour, the question then is, where was the Saviour's soul that day? According to Ps. 16, and Acts 2, it was in hell, *hades*, or the grave; for it is said "thou wilt not leave my soul or leave me in

hell," and this is explained in the next part of the sentence; "neither wilt thou suffer thine holy one to see corruption." It had no reference to an immortal disembodied spirit as shown already. 5th. The ancient fathers held various opinions as to the place of souls after death. I have only room to quote a few sentences from Knatchbull, p. 94—97. "*Thou shalt be with me this day in paradise.*" But that day our Saviour was not in heaven, for he was not yet ascended either in human soul or body, as far as Scripture doth, or reason can inform us." After mentioning that souls after death were supposed by some to be in some third or middle place, he adds—"Neither were the old Christians wont, as Grotius saith, to call this middle state of place and time between this life and the resurrection, by the name of heaven. And yet a question, which neither Scripture nor any general council or synod had ever yet explicitly determined for an article of faith, before the convocation at Dublin, 1615, which did then so define it. *That after the end of this life the souls of the sons of God were immediately received into heaven, perhaps on purpose to meet with the Romish Purgatory.*" 6th. But some have said, this passage is an interpolation. See Improved Version. If so, it supersedes all debate about its meaning. Luke only relates this account, and he informs us he was not an eye witness of Christ's crucifixion. John who saw the whole scene, says nothing about it, and Matthew's account of the thieves seems to be at variance with Luke's for he says both of them reviled Jesus. Allowing it genuine, it does not prove the existence and immediate happiness of souls after death. In Sec. 3, it will be seen from Dr. Good, that there is here an allusion to the ancient heathen opinions. If what Mr. Hudson and others say be true, the thief and the Saviour, were most likely in the prison of hell that day with damn

ed spirits, for he avers that our Lord after his crucifixion went there and preached.

Acts 1: 25, "That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place." Knatchbull says, "The translation is properly this; thou Lord who knoweth the hearts of all, show whether of those two thou hast chosen to take part of this ministry and apostleship, from which Judas is by transgression fallen, that he may enter into his place. That is, that he whom thou hast chosen may succeed into the place of Judas his apostleship." This interpretation is rational and in agreement with the scope of the context. But, it is presumption for any man to assert, as is often done, that Judas went to hell. If he did, hell must be a *place*, which some deny in our day and call it *state*. Luke, in his histories, professes to relate matters of fact. See Luke 1, and Acts 1. But I ask, did he or any one else know it to be a fact, that Judas went to hell? What eye witness and minister of the word saw this, and reported it to Luke? Indeed, how could such a thing be known unless by special revelation? And why should Judas be the only person in the Bible concerning whom such a thing is asserted? If Judas went to hell, as many people affirm, and if Christ after his crucifixion went to hell and preached, as Mr. Hudson would have us believe, he might have said to Judas; "to day shalt thou be with me in hell." If Christ converted all the spirits in prison on this occasion, the probability is, according to Mr. Hudson's doctrine, that Judas is now in heaven.

Phil. 1: 23, "For I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better." *When Paul wrote this he was a prisoner at Rome and it was uncertain but death would be the issue of his bonds. See verse 12—23. The*



first thing which claims our attention is, what were Paul's hopes and desires? He desired "to depart and to be with Christ." Well, did he mean by this, that his disembodied spirit should go to live with Christ in heaven? We should think not, for several reasons. Paul, nor no other sacred writer, ever speaks about the soul or the disembodied spirit going to heaven, or of any souls being there with Christ. Paul assures us in other places, that his desires were about "the resurrection from the dead." On 2 Cor. 5: 1—10, below, it is shown, that Paul did not expect to be present with the Lord, or clothed upon with his house from heaven, until raised from the dead, or until mortality was swallowed up in life at the resurrection. Further: if Paul was dead with Christ, Rom. 6: 8. Col. 2: 20; crucified with Christ, Gal. 2: 20; risen and quickened together with Christ, Eph. 2: 5. Col. 3: 1; a joint heir with Christ, Rom. 8: 17; his life led with Christ in God, Col. 3: 3; and is to be raised up by Christ at the last day, why might he not say he had a desire to depart and to be with Christ, yet have no idea of living with him in a disembodied state? To be with another person, and even with him after death, does not necessarily imply being happy nor even in a state of conscious existence. For example, Samuel is represented as saying to Saul, "tomorrow shalt thou and thy sons be with me." But did this mean that Saul and his sons would be alive or happy with him in a disembodied state? Again, our Lord said to the thief—"to day shalt thou be with me in paradise." But it is shown, above that this had no reference to being with Christ in heaven.

We are aware it will be objected—does not Paul say to depart and be with Christ was *far better for him*? But, was it far better for him to die, and be in *state* of unconscious existence, than to live in this

d serving and enjoying Christ, notwithstanding the troubles and persecutions he endured? I never yes; for did not Moses pray, Num. 11: 15, God would kill him as a favor, rather than leave to bear all the burden of the children of Israel? did not God grant it as a special favor to the of Judah, to gather him to his grave in peace, his eyes might not see all the evil he was to see on Jerusalem? 2 Kings 22: 20, and 2 Chron. 27, 28. Besides, in Isai. 57: 1, 2, men are blamed for not laying it to heart, "none considering that righteous are taken away from the evil to come." Solomon expressly says, Eccles. 4: 1, 4, "so I grieved, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power: they had no comforter. Wherefore I praised the dead which are already dead, more than the living which are yet alive. Yea, better is he than both which hath not been, who hath not seen the work that is done under the sun." See on the passage.

Rev. 14: 13, "And I heard a voice from heaven saying unto me, write. Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors, and their rewards do follow them," or *go with them*, as it is rendered by some. See Wakefield and Improved Ver-

The remarks made on the last passage apply to this. I would add—John says, that the dead who die in the Lord, from the time he wrote, were *hence-blessed*. How blessed? Not surely by their going to heaven; for according to the common opinions the dead who died in the Lord, were blessed with this before just as much as after John

How then were they blessed? I answer;

they were removed by death from the evil to come, for the context shows severe calamities were coming on the earth, which John goes on to describe. It was being blessed, thus to be delivered from them. Death to a good man under such circumstances, is a resting from his labors as the passage affirms. Yes, say some, but it is said, "and their works do follow them, or go with them." True, but the question is, go with them where? Is it said to heaven, I answer, this is the very thing the objector has got to prove! But can he show, that the souls of any persons go to heaven at death? This text, nor no other that I know of asserts this. Those persons rested from their labors, where Job and all rested from theirs, which was in the dust. Job 3: 13—20. 7: 21. 17: 16. what! Did those persons' works go with them to the dust? I answer yes, for the context shows, when they were removed from the earth, good works were removed with them, hence their works are said to go with them. This is still more obvious from chap. 20, where the resurrection of such persons is mentioned, which is allowed to be, not a resurrection of their persons, but of their faith and works to flourish again on earth. Their works went with them when they died, in the language of John's vision, and when practised again on earth, those persons are represented as raised from the dead.

## SECTION II.

*On Ghosts and their intercourse with this world after death.*

A *ghost* is understood to be the disembodied spirit of a *dead* person. Though we often meet with the

use *Holy Ghost* in Scripture, and read of persons  
 ing up the *ghost*, yet we never read of a *ghost* or  
 embodied *spirit*, either as holy or unholy. In most  
 ern versions of Scripture, the old English word  
 is laid aside, and the word *spirit* is used in place

. Though the doctrine of ghosts, and their vis-  
 our world, are rather becoming obsolete among  
 till some good people are prejudiced in favor of  
 1, and even appeal to Scripture in justification  
 their opinions. The passages generally referred  
 shall now attempt to consider. The first is

Sam. 28: 15, "And Samuel said to Saul why  
 thou disquieted me to bring me up?" See the  
 le chapter. It is alleged from this history,  
 this woman, commonly called the witch of En-  
 could bring up Samuel's ghost or whom she  
 sed from the dead. To see how this matter  
 ds, let us

t, Inquire into the nature of this woman's pro-  
 on. Her place of residence was Endor, a city  
 nging to the half tribe of Manasseh, on the west  
 of Jordan, and four miles south of mount Tabor,  
 1. 17: 11. See Dr. Parish's Sac. Geog. It is said  
 almet's Fragments, that it received this name  
 the worship there instituted: for Endor is com-  
 ided, en-dor, and signifies, *the fountain of light*,  
*oracle of the god Ador*. This oracle was proba-  
 founded by the Canaanites, and had never been  
 lly suppressed. The person sought for by Saul,

"a woman that hath a *familiar spirit*." Such  
 ons are mentioned along with wizzards, and oth-  
 who practised heathen superstitions. See 2 Chr.  
 6. Lev. 20: 27. Deut. 18: 11. 2 Kings 21: 6.  
 each impostors were banished Canaan, and this

had himself done, which shows he believed  
 were impostors. See verse 3. and comp. Deut.

14. The Jews were prohibited on pain of

death from having any thing to do with them. See Deut. 18: 9—14. Lev. 19: 31. 20: 6, 27. Isai. 19: 13, 31. When Israel departed from the Lord such persons were connived at; but when a reformation took place, they were again sent out of the land, 2 Kings 23: 24. It was a sure sign Saul had departed from God, when he sought after such a woman. This with other things were the cause of his ruin, 1 Chron. 10: 13.

What, then, was the nature of this woman's profession? For as a professional woman Saul sought her. The only passages I can find descriptive of this, are Isai. 8: 19, and 29: 4. "And when they shall say unto you seek unto them that have familiar spirits, and unto wizzards that peep and that mutter; should not a people seek unto their God? For the living to the dead? And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit out of the ground, and thy speech shall whisper out of the dust." It is evident from these texts, 1st, that persons who had a familiar spirit pretended to consult with the dead in behalf of the living. Saul wanted to consult with Samuel, and accordingly applied himself to a woman of this profession. The whole history agrees to the business of this woman. 2d, Those who had a familiar spirit, pretended to consult with the dead by means of their voice. In the above passages it is said, they *peeped*, and *muttered*, that they *whispered*, and *whispered out of the dust*; or, made it appear that *their voice was out of the ground*, where the dead were understood to be. The Hebrew phrase rendered "*a woman that hath a familiar spirit*," signifies a mistress of aub, or ob. Ob is understood to mean a bottle or cavity in general. See Job 32: 19. Hence it is generally interpreted of a person *who speaks*

*from his belly*, or that practised ventriloquism. This appears to have been the art of this woman, for she could whisper out of the ground. See Calmet, vol. iv, p. 82, Am. edit.

2d, The situation of Saul and Israel at the time he went to consult with this woman. Saul had long been subject to hypochondria, or an evil spirit from the Lord troubled him. He was an old man, and had long pursued a course of disobedience to God's commandments, for which Samuel reprov'd him. But Samuel was now dead, and Saul was left to pursue his own headstrong course. The Philistines had an immense army pitched in Shunem, and Saul had gathered all Israel together in Gilboa, where both armies were prepared for battle. Seeing the vast host of the Philistines with which he had to contend, "he was afraid, and his heart greatly trembled," verse 5. He consulted the Lord, but "the Lord answered him not, neither by dreams, nor by Urim, nor by prophets," verse 6. His next resource was—"then said Saul unto his servants, seek me a woman that hath a familiar spirit, that I may go to her and inquire of her," verse 7. His servants soon informed him where such a professional woman was to be found; and disguising himself he took two of his servants, and started for Endor. By comparing verses 8, 20, 25, it appears he arrived there at night, faint and weary, in addition to all his trouble of mind, a very fit subject for this woman's impositions.

3d, Let us now examine the transactions, between Saul and this woman on this occasion. Saul opens his case thus: "I pray thee divine unto me by the familiar spirit, and bring me him up whom I shall name unto thee." Saul here shows, that he went to consult with her in the way of her profession, the same as any man now goes to consult a lawyer or a physician. But suspicious and cautious, she replies,

"Behold thou knowest what Saul hath done, how he hath cut off all that hath familiar spirits, and the wizzards out of the land: wherefore then layest thou a snare for my life, to cause me to die?" verse 9. This woman feigned ignorance of Saul, but must have known him, for "Saul was higher than any of the people from his shoulders and upwards." There was "none like him among all the people," 1 Sam. 10: 23—25. A person who had never seen him before, but only heard of him, must suspect him to be king Saul. No person who saw him once could forget him. From his publicity during his reign;—from the very nature of this woman's profession: from her being banished the land by him, it cannot be doubted, but she had before seen or heard concerning him so as to recognize him. It was for her interest and safety to feign she did not know him. But we are told, verse 10, "and Saul sware to her by the Lord, saying, as the Lord liveth, there shall no punishment happen to thee for this thing." This shows she dreaded punishment, and if she did not know him to be king Saul, why should his swearing to her by the Lord, put all her fears to rest in a moment about her safety. At first, she was suspicious of his sincerity, and that his object was to ensnare her. But the instant she saw he was in earnest, she says to him, "whom shall I bring up unto thee? And he said, bring me up Samuel." A number of difficulties are supposed to be contained in the remainder of the chapter, which I shall now consider.

It is said, "if there was nothing supernatural in the case, why is it said, that the woman saw Samuel who was dead: and even described his appearance?" Answer: the woman had just learnt from Saul, that it was Samuel he wished her to bring up, and Saul's words intimate, that she had known Samuel before his death. But allowing she had not, was there any

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supernatural power required to describe the appearance of a judge in Israel? It is evident Saul did not see Samuel, for if he had seen him, why ask the woman, "what sawest thou? What form is he of?" It was not from what Saul himself saw, but from the woman's description he perceived that it was Samuel. Samuel was dead, and this woman's profession was to consult with the dead; hence she says, "I saw gods or a judge ascending out of the earth." Her divulging that she knew Saul with her seeing Samuel, was calculated to increase his confidence in her art. Her also crying aloud, and signs of fear, went to produce the same effect, and was common with persons who pretended to divine. See Virgil's *Æn.* b. vi. l. 46—76.

But it will no doubt be asked, "if Samuel's ghost did not appear, who held the conversation with Saul? I answer, the woman. Her trade was to consult with the dead, and to whisper as if the dead spoke out of the ground; and all who have heard a ventriloquist, know, that they can imitate various voices, and make it appear to their audiences, as if the voice was a great way beneath the surface of the earth. If Samuel's ghost held the conversation with Saul, what need was there for his asking Saul "why hast thou disquieted me to bring me up?" If this ghost could foretel future events, why ask such a question? But the woman spoke this in a voice below ground, in a whispering tone, and thus deceiving Saul she learns from him what he wanted with Samuel, and shapes her after conversation accordingly. Saul (verse 15) discloses by his answer, his distressed condition, which was all the clue this woman wanted. Her reply is contained in verses 16—20, which she puts in the mouth of Samuel's ghost, she pretended to bring up, and was no doubt spoken as if from under the ground. It is supposed to con-



tain predictions of future events, which could only be known by supernatural means, and shall now receive attention.

1st, It is alleged Samuel's ghost predicted, that "the kingdom of Israel should be taken from Saul and given to David." Answer: Samuel had publicly declared this before his death, 1 Sam. ch. 14, 15. He had also anointed David to be king in presence of all his brethren, 1 Sam. 15: 13. Jonathan knew David was to be king, and so did Saul himself. This was even known at the court of Achish, 1 Sam. 21: 11. It was a fact of public notoriety, 1 Sam. 23: 17. It required neither ghost nor God to predict what before Samuel's death was so well known.

2d, It is also said, Samuel's ghost predicted, that God would deliver Saul and the armies of Israel into the hands of the Philistines." Answer; who that saw Saul's age; his distressed condition; the desperate state of the Jews, long borne down by the Philistines; and knew the numerous hosts he had to contend with, would have predicted a favorable issue? Moreover, this woman had just heard Saul say, that God had forsaken him, and did not answer him in any way. If this woman wished to maintain respectability in her profession, it would have been madness to predict any other result. Allowing her to be a heathen, it was well known, if the gods were not propitious, but had abandoned a man or a people, no better fate could be expected for Saul and Israel.

3d, It is also said, "how could this woman predict that on the *morrow* Saul and his sons should be with Samuel in the state of the dead?" Answer; the words rendered "to morrow," are used in other places to express the idea of time future indefinitely, and may be rendered "hereafter shalt thou and thy sons be with me." See Gen. 30: 33. Exod. 13: 14. Josh. 4: 6. But, passing this; any person of ordi-

nary sagacity, from a knowledge of Saul's situation, could not well have predicted otherwise. Saul, an old man, subject to hypochondria, comes to this woman faint and weary, the night before a pitched battle with the numerous and mighty hosts of the Philistines. She sees his terrified condition, she learns from himself, that God had forsaken him, and knew that he and the Jewish nation had revolted from their bondage under the Philistines. If he and his sons did not fall in the battle, yet if taken alive, death was their fate. From these, and other circumstances, there could be little risk in foretelling such a fate to Saul and his family, and that the time had arrived when David should be king. Who under such circumstances would have insured their lives? All his sons did not die on the morrow.

In concluding our remarks, it ought to be observed, that this account is not given in honor of Saul's character, but to show the wicked, superstitious course he pursued when he forsook Jehovah and his laws. It is delivered to us in the popular language of the times. If the facts were communicated by Saul or any of his servants, we must expect them given, according to their own superstitious notions which influenced them on this occasion. If furnished by the woman herself, no one could expect her to expose her art, and tell us it was all a piece of deception. Should we receive this account as supernatural, and that Samuel's ghost actually appeared and conversed with Saul, it involves very serious consequences. It destroys the criterion of judgment between a true and false prophet. It also teaches, that God gave countenance to an impostor on this occasion, against whom he had denounced the most severe judgments, see Lev. 20: 27. Deut. 8: 11. We must also believe, that though God refused to consult with Saul at his camp at Gil-

boa in any shape, yet answered him at Endor by a ghost, brought up from the dead by a heathen impostor, whom he by God's express commandment had banished from Canaan, verse 4. Admit what many build on this passage, and no good man is allowed to rest from his labors in peace. Admit what they say, and ghosts not only visit our world, but some persons have the power to bring them here at their pleasure. Admit it, and we are carried back to all the superstitious notions of the heathen, and yet are commanded by God to have nothing to do with them.

Job 4: 15. "Then a spirit passed before me; the hair of my flesh stood up." It is conceded, this passage does not refer to the ghost or spirit of a man. But if it did, Eliphaz did not see this ghost in the day time, nor even in the night while awake, but while he was asleep. He even could not tell what it was like, but a silence ensued and he heard what is related verses 17—21. Some suppose Job, chap. 7: 14, alludes to this, which shows in what light he viewed it.

Matt. 14: 26, "And when the disciples saw him walk on the sea they were troubled, saying, it is a spirit (*fantasma*) and they cried out for fear." See Mark 6: 49, where the same thing is related. It is a plain case here, that the fears of the disciples were unfounded, as the fact of the case showed. See verse 27. There was no *fantasma* or false appearance, for the Saviour whom they saw walking on the sea was a reality. It was the disciples' previous prejudices which produced their fears on this occasion.

Luke 24: 37, "But they were terrified and affrighted and supposed that they had seen a spirit," (*pneuma*.) See also verses 38, 39. Nothing is said about this spirit being the ghost of a dead person.

Indeed there was no ghost or spirit of any kind. It is only said, that the disciples *supposed they had seen a spirit*. The fact of the case convinced them, that it was entirely a supposition ; and that they "were terrified and affrighted" at a mere bugbear created by their own imaginations and educational prejudices. It will be seen from the next Section, that our Lord's disciples on this occasion, showed how deeply they were imbued with the superstitious notions about ghosts and spirits, which prevailed among the heathen nations.

It may perhaps be objected, "if Jesus Christ did not believe in the doctrine of ghosts, or disembodied spirits being seen of men, why did he not correct this superstitious notion in his disciples?" Answer ; Christ used the popular language of the day in which he lived on many other occasions. For example, he spoke of demons, as real beings ; of mammon, as a god ; of Beelzebub, as the prince of the devils or demons ; and of satan, or the devil, as an evil being. He did no more in this case, than we do every day. We speak of Saint Anthony's fire, and of Saint Vitus' dance, but do we believe those saints produce such disorders ? We also speak of the rising and setting of the sun, and so do the greatest philosophers. It would be considered a silly affectation to do otherwise. In short, our Lord had no choice left him, but to speak in the popular language of the day, be silent altogether, or appear ridiculous in correcting the popular phraseology on all occasions.

These are all the texts usually referred to in proof of the doctrine of ghosts. It has no foundation in Scripture, and is opposed by reason and common sense, For

1st. If the ghost or spirit of a dead person, can be seen and conversed with after death, yea, many

years after it, why is it never seen to leave the body at death, or converse with people at its departure for another world? But was an instance of this nature ever known? who can say he ever saw the soul or spirit of a person leave the body at death? Or what man ever conversed with a spirit or ghost on such an occasion? But what is the reason it does not show itself then? And why not console weeping friends in the chamber of death, and warn hardened sinners before it ascends to heaven, or sinks to hell beneath, as well as return years afterward to perform services of far less importance? The fact is, man has no such soul or ghost to be seen.

2d. How comes it to pass, that seeing and conversing with ghosts, are so rare things now, but in former days were quite common occurrences? To see a ghost now, is as rare a thing as the return of a comet. But formerly, hardly a town or village could be found which had not some houses haunted with them; and scarcely a night passed, but some persons saw them. Are ghosts now prohibited from visiting our world? Or, are they more shy in rendering themselves visible? Is the eyesight of men now not so quick to discern them as formerly? Or, have ghosts all gone off to some other part of the world, where people are more disposed to credit their existence and be frightened at them? The study of the Bible, seems of late years to have frightened away both ghosts and witches. Students of this book, are seldom troubled with such visitants, for it is the study of it which cures them of all such superstitious notions.

3d. If the ghost or spirit of a dead man can be seen and conversed with, must it not be material to be seen by mortal eyes? God is a spirit, but we are assured, no man hath seen or can see him. He is the *invisible God*. If ghosts are pure spirits, why are

not they also invisible? Let any man take the trouble to compare people's notions about ghosts now, with the quotations made in the next Section, and he will see they are for substance the same as held by the ancient heathen.

4th. But admitting the existence of ghosts, we are entirely at a loss to perceive, what valuable ends are gained by their visits to our world. To say, it is for the purpose of frightening people, is too trifling an object to impute to the Almighty. Well, does he intend the conversion of sinners from the evil of their ways? This cannot be, for our Lord declared men would not believe if one rose from the dead. Well, does he send them to communicate some part of his will not revealed in the Bible? If this can be proved, let them come, for this is a valuable end. But all know, that God has in time past communicated his will to men, by men of like passions with themselves. The silly, senseless business on which ghosts are said to visit the earth, is sufficient to explode such a heathen superstition, and make us ashamed that any man with a Bible in his hands should believe it. Their business generally has been, to tell the living who murdered them, where some treasure might be found, or adjust some worldly business not properly settled before they died. Very important business indeed for disembodied spirits to come from heaven or hell upon!

5th. It is very natural to ask, when ghosts come to our world, do they leave heaven or hell of their own accord, or are they expressly despatched by God on such occasions? If God sent them, we should think their business would be of much more importance than that generally assigned them. If they come of their own accord, then hell is not such a dreadful place of confinement as many preachers represent it; and unless damned souls carry their hell

about with them, such visits must afford them some relaxation of their misery. If they can leave hell at pleasure, few likely would stay there from choice, and when here, would protract their stay, yea, never return. Nor can we think heaven is so happy a place as many say it is, if souls leave it to come here, and especially on such trifling business. In short, if the supposed happiness or misery of souls in a future state, have any connexion with a hell of torment, and a heaven of happiness, we do not see how they can ever come here without these being diminished. They cannot be here and there both, unless we make them every-where-present ghosts.

6th. If a man allows himself to reason on the subject, he must either deny the common doctrine of ghosts, or believe one article in most orthodox creeds to be false. Most orthodox people say, hell is a prison to which wicked souls go at death, and from this prison there is no release. But this is not true, if ghosts come to our world and even converse with men. We presume our orthodox brethren are inclined to give up the former doctrine, for the doctrine of ghosts is fast falling into decay and confinement in hell for ever stands in high repute. It is obvious both doctrines cannot be true.

7th. The doctrine of witchcraft is now almost extinct, and the doctrine of the devil and satan is fast waning; but we see no good reason why the doctrine of ghosts should be retained, while they are rejected. So far as popular tradition can prove a doctrine true, we ought to receive them all as true. If ghosts have been seen and conversed with, so has the devil; and the best attested ghost story, can be no comparison to the accounts we have of witchcraft and the wonders they have wrought. The piety, learning and respectability of the men who attest the Salem witchcraft, so much outweighs all the e

idence for the doctrine of ghosts, it is as the dust of the balance when compared with it. Besides, witches are tangible beings, who can be hung, burned or drowned, but our Lord at least denies the tangibility of ghosts, Luke 34: 39.

8th. We do not reject the doctrine of ghosts, because we have never seen a ghost ourselves, for we believe we have seen as many of them as most people. When young, it was quite a common thing for us to see ghosts, and to be frightened at them, and with the senseless stories told of them. We reject the doctrine, because it has no foundation in the Bible, but is a relic of heathenism, as will be seen in the next Section. It will be readily perceived, that if my views are correct, not a wreck of this superstitious doctrine is left behind. No ghost or spirit of a dead man can appear after death, for no man has a spirit which exists to appear, hence from the very nature of the case the thing is impossible.

We have now finished our examination of all the texts where *nesme*, *nephish*, *ruah*, and *pneuma* occur, rendered *soul* and *spirit* in the common version. Such texts as are urged for the immortality of the soul, and its existence in a state of happiness or misery after death, we have particularly considered. If any text, of any importance has been overlooked, we should be happy to have it pointed out, for our object has been to examine the whole Scripture grounds for such opinions. Having stated our own views, we leave our readers to form theirs, receiving or rejecting what has been advanced as the evidence may appear to them.



## SECTION III.

*On the various opinions which have been entertained respecting the nature of man's soul ; its immortality its condition after death ; whence such opinions originated ; and how they came to be incorporated with the Christian religion.*

WE have seen from the preceding Sections, that the Bible does not teach the *immortality* of man's soul, its happiness, or misery in a disembodied state. Here our investigations might end. But curiosity has led us to inquire into the origin of such opinions. Let us

1st. Notice the opinions which have been entertained respecting the nature of man's soul. Concerning the nature of the soul Dr. Good, in his *Book of Nature*, thus writes, p. 360, "Is the essence of the human soul material or immaterial? The question at first sight, appears to be highly important, and to involve nothing less than a belief or disbelief, not indeed in its divine origin, but in its divine similitude and immortality. Yet I may venture to affirm that there is no question which has been productive of so little satisfaction, or has laid a foundation for wider and wilder errors within the whole range of metaphysics. And for this plain and obvious reason, that we have no distinct idea of the terms, and no settled premises to build on." He adds, p. 36 "It is something more than matter, observes one class of philosophers, for matter itself is essentially unintelligent, and is utterly incapable of thought. But this is to speak with more confidence than we are warranted ; and unbecomingly to limit the power of the Creator.—On the other hand, it is as strongly contended by an opposite class of philosophers, ar

the same train of arguments has been continued, almost without variation, from the days of Epicurus, that the principle of thought or the human mind must be material; for otherwise the frame of man, we are told, will be made to consist of two distinct and adverse essences, possessing no common property or harmony of action. But this is to speak with as unbecoming a confidence as in the former case." The Dr. p. 369, gives us the following theory in place of these: "The idea that the essence or texture of the soul consists either wholly or in part of spiritualized, etherial, gaseous, or radiant matter, capable of combining with the grosser part of the body, and of becoming an object of sense, seems to avoid the difficulties inherent to both systems." It would be tedious to detail the endless speculations respecting the soul of man. On the subject of this whole Section, we refer the reader to Stanley's and Enfield's works respecting the philosophers, where many of these are detailed. See also Calmet on the word soul.

2d. Let us notice the opinions which have been entertained respecting the immortality of the soul. Mr. Stanley says the Egyptians were the first who asserted that the soul of man was immortal, and cites in proof Eusebius, Diodorus Siculus, and Halicarnassus. Other authors say it was done first by Pherecydes, the philosopher; and others that Pythagorus was the first inventor or asserter of that doctrine. Some say the Brachmans instructed him in it, as also the doctrines of rewards and punishments, in his travels to acquire knowledge. For this purpose, it is said he travelled into Egypt, Phenicia, Chaldaea, &c. and lived there twenty-two years, and that he was a disciple of Sanchedes, an Egyptian arch-priest. It is certain that one of the most eminent seats of learning began in Egypt, and

that the learning of the Egyptians was famous in the days of Moses, Acts 7: 22. If the Egyptians taught the doctrine of the immortality of the soul, one thing is certain, that they could not learn it from Moses, for it is not taught in his writings: and if the doctrine had been true, it would not have been entirely overlooked by him. Mr. Stanley says the Chaldaic philosophers taught the immortality of the soul long before the days of Moses; and it seems universally allowed that the Chaldean, Egyptian, and heathen philosophers in some shape or other held it. It is said, Thales was the first of the heathen philosophers who taught it, having brought it from Egypt, and that Pythagorus, Socrates, and Plato only cultivated and perfected the doctrine after him. Socrates flourished four hundred and thirty years before Christ, and the philosophical doctrines came then universally to prevail. He taught the immortality of the soul and its pre-existence to the body. Some say Socrates only hoped, but was not positive that the soul existed after death.

Tertullian believed that the soul of Jesus at his death descended to those of the patriarchs. That the soul of Adam came from God, and that the breath of God was a vapor. The church in the days of Origen had not determined, whether the soul was eternal, or created for a certain time; whether it was the cause of life, or was merely confined in the body as a punishment for previous transgressions. Origen himself taught, that all souls had existed from all eternity, and were imprisoned in the body as a punishment for their sins. On the immortality of the soul, Dr. Good says, p. 372—"But there is a question of far more consequence to us than the nature of the soul's essence, and that is, the nature of its duration. Is the soul immortal? Is it capable of a separate existence? Does it perish with the body

as a part of it ? Or if a distinct principle, does it vanish into nothingness as soon as the separation takes place ? What does philosophy offer upon this subject ? This too has been studied from age to age ; the wisest of mankind have tried it in every possible direction : new opinions have been started, and old opinions revived ; and what, after all, is the upshot ? The reply is as humiliating as in the former case ; vanity of vanities, and nothing more ; utter doubt and indecision,—hope perpetually neutralized by fear.”

4th. Let us now pay attention to the opinions which have been held, respecting the condition of souls after death. Concerning the doctrine of transmigration :—

Some say it was invented, and others only established by Pythagorus. It was thought to solve the difficulty, how good and bad were to be rewarded and punished after death. Lucian condemns the souls of the rich who oppressed their neighbors, into asses, to bear all burdens, and become the most contemptible beasts, for their pride and oppression here. As they did well or ill in the body, they were to be rewarded or punished in the next body or transmigration. The Mahometans believe in transmigration. And the Moors and Negroes believed, that their bodies should return home again under ground to their former habitation ; and hence had pipes, rum, and tobacco buried with them. Some of the Jews it is said believed, that if buried any where else than in Judea, that their bodies would be conveyed under ground or otherwise to rise there in the resurrection. Some of the heathens taught, that the body was the prison of the soul, and while shut up in it, was surrounded with darkness as in a dungeon. But some believed that souls were very anxious to occupy an *earthly tenement*. According to Virgil,

and others, but few souls retained possession of elysium ; the rest returning into mortal bodies after a thousand years ; but before they revisited the upper region, they were compelled to drink of the waters of Lethe ; an oblivion of former impressions being deemed necessary to prevent them repining in their new habitation. Sallust observes, that were it not for these transmigrations, the deity would be under the necessity of creating a soul for every new body ; and that as in time this number would be infinite, they could not be contained within a finite world. The rational souls, he observes, never migrate into the bodies of irrational animals, but follow those irrational bodies without, as demons who possess or attend men. Some imagined indeed that the soul at last, after wearing out a number of bodies, would, in time wear out itself, and perish for ever. Others gave it a body, and sent it to the clouds, to the stars, to some happier region, and some to the regions in the bowels of the earth. Some also said that the soul after its separation remained without a body. It appears from Matt. 16: 14, and 14: 2. John 9: 1—3, with other texts that the doctrine of transmigration was held by some among the Jews. It need not surprise us if they also held many other of the heathen opinions, respecting souls and their state after death.

Adam, in his Roman Antiquities says, “ The Romans paid the greatest attention to funeral rites, because they believed that the souls of the unburied were not admitted into the abodes of the dead ; or at least wandered an hundred years along the river Styx, before they were allowed to cross it ; for which reason, if the bodies of their friends could not be found, they erected to them an empty tomb.” As to the corpse “ a small coin was put in his mouth, which he might give to Charon, the ferryman of hell,

for his freight. Hence a person who wanted this and the other funeral oblations it was thought could not purchase a lodging ; or place of rest." It is said, those killed by accident, and whose bodies were not buried in the usual way, their souls wandered about the universe for an hundred years before they were admitted to a passage. They wanted their passage money, which those who were regularly buried brought with them. It is also said, a person killed in the streets of Rome, was so bruised that no part of him was whole, his soul was obliged to wander about the banks of the river Styx, and wait Charon's leisure to ferry him over, because he had not his money in his mouth to pay his fare. The Catholics put a piece of money in the mouths of their dead to pay St. Peter, the porter of heaven, to admit their souls. But it seems all of it did not come into his hands, for it is said, many of those pieces were found in the graves of the Saxon kings and prelates when their coffins were rifled in the cathedral church of Winchester. Virgil speaks of men's souls undergoing a purgation or lustration by fire.

The heathen poured out round the graves of the dead, a certain liquor made of honey, milk and wine ; and used certain speeches, and prayed to the gods and to the ghosts of the dead to be propitious. The ancient Romans entreated the infernal gods on behalf of the dead, and at the burning of the dead, allowed sencers to fight at the funeral pile called *Bustum* and *Bustuarii* till one of them was killed, whose blood served as a sacrifice of atonement to the infernal gods, to mitigate their anger against the soul of the deceased. The ancients are said to have buried their dead at their own houses ; whence, according to some, the origin of idolatry, and the worship of household gods, the fear of hobgoblins or spectres in the dark. The Egyptians embalmed their

dead bodies, to establish an opinion of their immortality.

Socrates taught that God would reward his creatures who please him, and that "the bad, in convenient places, suffer condign punishment." Plato and Socrates both taught—"there is a tartarum, or barathrum, a deep pit or hell, and an acheron, or acherusia, a great river in hell, whither some of the souls of the dead are brought, and there remain for some space of time; some a longer, others a shorter duration, and then return into generated animals again. But the murderer in Cocytus, and the disobedient to parents in Pyriphlegethon receive the end of their wickedness." Notwithstanding these statements, it is said Pythagoras held that the souls of the unhappy after death are sometimes near beatitude, are not oppressed with extreme misery, being hereafter to be delivered from punishment. Socrates said "that he never was in the future state, nor ever spoke with any soul that came from it, but on the contrary, owned death to resemble an absolute annihilation of soul and body." And one said, "a man thou art, and hast a soul, but this uncertain Plato doth but only guess." Mr. Robert Mayo, in his Epitome of Ancient Geography, gives us the following account of the origin of Tartarus: "As *Tartessus* was celebrated among the ancients for the multitude of its riches, abounding in mines of silver, tin, lead, &c. with which the inhabitants traded in the fairs of *Tyre*, according to the prophet Ezekiel, the Greek poets derived from it the celebrated fable of the *pits of Tartarus*, where the wicked were condemned to labor, and to various modes of torture." p. 381. Concerning the origin of the elysian fields, the same author says, p. 379, 380, "some authors even think that the *campi elizii*, or *elysian fields* so celebrated among the Greek fables, derived their names from

Elishah," see Ezek. 27: 7. It is shown in my *First Inquiry* that the wisest men among the heathen turned their fables about tartarus, or hell, into ridicule. See Calmet on the word soul, for various opinions respecting disembodied spirits, which I have not room to insert.

4th. Our next inquiry is, from what source did such opinions originate? We have partly seen what these opinions are, and shall see this more fully from Dr. Good, who divides the ancient opinions into the *philosophical* and the *popular traditions*. 1st. Concerning the *philosophical traditions* he thus writes, p. 372, 373, "If we turn to the oldest hypotheses of the East—to the Vedas of the Bramins and the Zendavesta of the Parsees—to those venerable but fanciful stores of learning, from which many of the earliest Greek schools drew their first draughts of metaphysical science, we shall find indeed a full acknowledgment of the immortality of the soul, but only upon the sublime and mystical doctrine of emanation and immanation, as a part of the great soul of the universe; issuing from it at birth, and resorbed into it upon the death of the body; and hence altogether incapable of individual being, or a separate state of existence. If we turn from Persia, Egypt, and Hindostan, to Arabia, to the fragrant groves and learned shades of Dedan and Teman, from which it is certain that Persia, and highly probable that Hindostan derived its first polite literature, we shall find the entire subject left in as blank and barren a silence, as the deserts by which they are surrounded; or if touched upon, only touched upon to betray doubt, and sometimes disbelief. The tradition, indeed, of a future state of retributive justice seems to have reached the schools of this part of the world, and to have been generally, though perhaps not universally, accredited; but the future existence it al-



ludes to is that of a resurrection of the body, and not of a survival of the soul after the body's dissolution. The oldest work that has descended to us from this quarter (and there is little doubt that it is the oldest, or one of the oldest works in existence) is that astonishing and transcendent composition, the book of Job;—a work that ought assuredly to raise the genius of Idumea above that of Greece, and that of itself is demonstrative of the indefatigable spirit with which the deepest as well as the most polished sciences were pursued in this region, during what may be comparatively called the youth and day-spring of the world. Yet in this sublime and magnificent poem, replete with all the wisdom and learning of the age, the doctrine upon the subject before us is merely as I have just stated it, a patriarchal or traditionary belief of a future state of retributive justice, not by the natural immortality of the soul, but by a resurrection of the body. And the same general idea has for the most part descended in the same country to the present day; for the Alcoran, which is perpetually appealing to the latter fact, leaves the former almost untouched, and altogether in a state of indecision, whence the expounders of the Eslam scriptures, both Sonnites and Motazalites, or orthodox and heterodox, are divided upon the subject, some embracing and others rejecting it. And it is hence curious to observe the different grounds appealed to in favor of a future existence, in the most learned regions of the east: the Hindu philosophers totally and universally denying a resurrection of the body, and supporting the doctrine alone upon the natural immortality of the soul, and the Arabian philosophers passing over the immortality of the soul, and resting it alone upon a resurrection of the body.

“The schools of Greece, as I have already observ-

derived their earliest metaphysics from the gymnasts of India; and hence, like the latter, while in the most part they contended for the immortal incorruptible nature of the soul, they in like manner overlooked or reprobated the doctrine of a resurrection of the body. On which account, when Paul, with an equal degree of address and eloquence, introduced this subject into his discourse in the Agora or great square of Athens, the philosophers that listened to it carried him to Areopagus, inquired what the new doctrine was of which he had been speaking to the people.

The earliest Greek schools, therefore, having derived this tenet from an Indian source, believed it, in the most part, after the Indian manner. And even though they admitted the immortality of the soul, they had very confused ideas of its mode of existence; and the greater number of them believed, like the Hindus, to be resorbed, after the present life, into the great soul of the world, or the creative spirit, and consequently to have no individuating whatsoever.

Such, more especially, was the doctrine of Orphism and of the Stoics; and such, in its ultimate tendency, that of the Pythagoreans, who, though they believed that the soul had, for a certain period, an individual being, sometimes involved in a cloudy cycle, and sleeping in the regions of the dead, and sometimes sent back to inhabit some other body, either brutal or human, conceived also that at length it could return to the eternal source from which it issued, and forever lose all personal existence and essential fruition; a doctrine, under every variety, derived from the colleges of the East." From this quotation it appears—

That the doctrine of the soul's immortality originated in the East. From the Vedas of the

Bramins, and the Zendavesta of the Parsees, the Greeks first learned it. But Dr. Good says it was a mere philosophical theory, leaving the mind in "*utter doubt and indecision; hope perpetually neutralized by fear.*" At first it was only held "upon the sublime and mystical doctrine of *emanation* and *immanation*, as a part of the great soul of the universe; issuing from it at birth, and resorbed into it upon the death of the body, and hence altogether incapable of individual being or a separate state of existence." In Dobson's Encyclopedia, vol. ii. p. 588—594, it is illustrated by water inclosed in a vessel, floating on the ocean, which, when it breaks, the water is blended with the ocean. The Greeks and others followed the Hindu philosophers. Such also was the doctrine of Orpheus, the Stoics and Pythagoreans. The Greeks having derived this tenet from a heathen source believe it after the Indian manner.

2d. In Arabia the immortality of the soul was unknown. While the Hindu philosophers believed the immortality of the soul on the *emanation* and *immanation* scheme, the Arabian philosophers rest future existence entirely on the resurrection of the body. The same idea exists in Arabia in a great measure to the present day.

3d. The Dr. contends, that the oldest book in the world, and an inspired book, originated in Arabia. Concerning Job he says—"Yet in this sublime and magnificent poem, replete with all the learning and wisdom of the age, the doctrine upon the subject before us is merely as I have stated it, a patriarchal or traditionary belief of a future state of retributive justice not by the natural immortality of the soul, but by a resurrection of the body." There the immortality of the soul is—"left in as blank and barren a silence, as the deserts by which they are surrounded." Our orthodox brethren, and Mr. Hud-

son also, may see, that their punishment for disembodied spirits is without the shadow of a foundation in the oldest divine communications which have descended to us. If they will contend for punishment after death, it ought to be after the resurrection of the dead. But it is pretty generally admitted that no such "state of retributive justice" is taught by Job or any other Old Testament writer. Dr. Good says—"the tradition, indeed, of a future state of retributive justice seems to have reached the schools of this part of the world, and to have been generally, though perhaps not universally accredited." If this tradition reached the schools of this part of the world, it was not from divine revelation, for no man can quote a single passage from Job which teaches a punishment after death for either soul or body.

2d, Let us now hear Dr. Good concerning the *popular traditions*. He says, p. 374, 375, "While such were the philosophical traditions, the popular tradition appears to have been of a different kind, and as much more ancient as it was more extensive. It taught that the disembodied spirit becomes a ghost as soon as it is separated from the corporeal frame; a thin, misty, aerial form, somewhat larger than life, with a feeble voice, shadowy limbs; knowledge superior to what was possessed while in the flesh; capable under particular circumstances, of rendering itself visible; and retaining so much of its former features as to be recognized upon its apparition; in a few instances wandering about for a certain period of time after death, but for the most part conveyed to a common receptacle situated in the interior of the earth, and denominated sheol, hades, hell, or the world of shades. Such was the belief of the multitude in almost all countries from a very early period of time; with this difference, that the hades of various nations was supposed to exist in some remote sit-

uation on the surface of the earth, and that of others in the clouds. The first of these modifications is still to be traced among many of the African tribes and perhaps all the aboriginal tribes of North America. The tradition which describes the hades, or invisible world, as seated in the clouds, was chiefly common to the Celtic tribes, and particularly to that which at an early age peopled North Britain. It is by far the most refined and picturesque idea that antiquity has offered upon the subject, and which has consequently been productive, not only of the most sublime, but of the most pathetic, descriptions to which the general tradition has given rise, under any form."

After quoting two examples from Ossian's poems, respecting the ghosts of Crugal and Trenmor, appearing in their former habiliments of war, he proceeds thus, p. 376, 377. "The same popular belief was common to the Greeks and Romans. Thus Æneas, according to Virgil, in his descent to the infernal regions, beholds the shades of the Trojan heroes still panting for fame, and amusing themselves with the martial exercises to which they had been accustomed, and with airy semblances of horses, arms and chariots :

The chief surveyed full many a shadowy car,  
Illusive arms, and coursers trained for war,  
Their lances fixed in earth, their steeds around,  
Now free from harness, graze the mimic ground.  
The love of horses which they had alive,  
And oars of chariots, after death survive.

"Virgil, while true to the tradition of his country, is well known to have copied his description from Homer; and in Homer's time the same popular tradition was common to the Jews, and runs through almost all their poetry. It is thus Isaiah, who was nearly contemporary with Homer, satirizes the fall of Belshazzar, ch. 14: 9.

The lowermost HELL is in motion for thee,  
To congratulate thy arrival ;  
For thee arouseth he the MIGHTY DEAD,  
All the chieftains of the earth.

‘ The term MIGHTY DEAD is peculiarly emphatic. The Hebrew word is *Rephaim*, the “gigantic specters,” “the magnified and mighty ghosts ;” exhibiting, as I have already observed, a form larger than, or, as Juvenal has admirably expressed it upon a similar occasion, xiii. 221.

———Major imago  
Humana.

A more than mortal make ;

hence the term *Rephaim* is rendered in the Septuagint, *Γίγαντες*, and by Theodotion, *Γίγαντες*.

To the same effect, Ezekiel, about a century afterwards, in his sublime prophecy of the destruction of Egypt, a piece of poetry that has never been surpassed in any age or country, chap. 32: 19—26. I

only quote a few verses, and I do it to prove that the tradition common to other nations, that the hosts of heroes were surrounded in *hades*, or the visible world, with a shadowy semblance of their former dress and instruments of war, was equally common to Judea.

- v. 2. Wail ! Son of Man, for multitudinous Egypt,  
Yea, down let her be cast,  
Like the daughters of the renowned nations,  
Into the nether parts of the earth,  
Amongst those that have descended into the pit.  
Thou ! that surpasses in beauty !  
Get thee down.—  
To the sword is she surrendered :  
Draw him forth, and all his forces.  
The chieftains of the MIGHTY DEAD  
Call to him and his auxiliaries  
From the lowest depths of hell,—  
27. To the grave who have descended  
With their instruments of war ;  
With their swords placed under their heads.

“From what quarter this popular and almost universal tradition was derived, or in what age it originated, we know not. I have said that it appears to be more ancient than any of the traditions of the philosophers: and in support of this opinion, I chiefly allude to one or two hints at it that are scattered throughout the book of Job, which I must again take leave to regard as the oldest composition that has descended to us. I do not refer to the fearful and unrivalled description of the spectre that appeared to Eliphaz, because the narrator himself does not seem to have regarded this as a human image, but, among other passages, to the following part of the afflicted patriarch’s severe invective against his friend Bildad:

Yea the MIGHTY DEAD are laid open from below,  
The floods and their inhabitants.  
HELL is naked before him;  
And DESTRUCTION hath no covering.

“Bildad had been taunting Job with ready-made and proverbial speeches; and there can be no doubt that this of Job’s, in reply, is of the same sort; imbued with popular tradition, but a tradition not entering into the philosophical creed either of himself or of any of his friends; for throughout the whole scope of the argument upon the important question of a future being, the immortality and separate existence of the soul is never once brought forward; every ray of hope, being, as I have already observed, derived from the doctrine of the future resurrection of the body.”

The popular opinions formerly held by the heathen have descended to us. As to ghosts, and the condition of disembodied spirits after death, these opinions are now for substance held among Christians. Locating hell in a different place, or giving it another name, makes no great difference. The idea of the Trojan heroes, still panting for fame, and

amusing themselves with martial exercises after death, may indeed seem gross to Christian ears; but, it deserves serious consideration if this is more gross than many descriptions listened to from the pulpit respecting the misery of the wicked in a future state. What but the influence of education, popular opinion, and weekly usage, makes the one more refined than the other? In my humble opinion, the latter is much more dishonorable than the former to the divine character. Dr. Good refers to several texts in which the term *Rephaim* occurs which he explains—"The mighty dead, gigantic spectres, the magnified and mighty dead." But any person, who chooses to consult all the places where this word is used, will see that no Scripture writer ever mentions that these dead were suffering misery in a future state. The Dr. allows the prophet satirizes the fall of Belshazzar; and how could he have done it to better effect, than thus referring to the ghosts of the dead, a thing believed by the heathen? But did he believe such heathen opinions? Or, does he intimate that Belshazzar was suffering any misery after death? No, he speaks of the dead as having their implements of war under their heads, and as all poets do, alludes to the popular opinions, without any regard to their truth or their falsehood. But Dr. Good rather forgot himself, in referring to Job 26: 5, 6, showing that the *Rephaim* referred to spirits or ghosts in a future state; for he says the book of Job does not teach the immortality of the soul, its existence, or suffering in a disembodied state. He avers, future life is predicated there on the resurrection of the body.

But what we are chiefly concerned with is—from what source did such popular traditions originate? 1st. Let us hear Dr. Good respecting *disembodied spirits*. He says p. 370, "From what remote source



universal tradition may have derived this common idea of disembodied spirits, I pretend not to ascertain; the inquiry would, nevertheless, be curious, and might be rendered important; it is a pleasing subject, and imbued with that tender melancholy that peculiarly befits it for a mind of sensibility and fine taste. Its universality, independently of the sanction afforded to it by revealed religion, is no small presumption of its being founded in fact. But I throw out the idea rather as a speculation to be modestly pursued, than as a doctrine to be precipitately accredited." Strange; not precipitately accredit a doctrine, if it is founded in fact, and has the sanction of revealed religion? If this universal tradition of disembodied spirits had its origin in revealed religion, the Dr. could surely have told us whence the idea was derived. But he adds, p. 377, "from what quarter this popular and almost universal tradition was derived, or in what age it originated, we know not."

2d. Their condition after death. Concerning the origin of the most approved views he thus writes, p. 377, 378, "In many parts of the world, though not in all, this common tradition (the popular tradition quoted above) of the people was carried much farther, and, under different modifications, made to develop a very important and correct doctrine; for it was believed, in most countries, that this hell, *hades*, or invisible world, is divided into two very distinct and opposite regions by a broad and impassable gulf; that the one is a seat of happiness, a paradise, or elysium, and the other a seat of misery, a gehenna, or tartarus; and that there is a supreme magistrate and an impartial tribunal belonging to the infernal shades, before which the ghosts must appear, and by which he is sentenced to the one or the other, according to the deeds done in the body.

Egypt is said to have been the inventress of this important and valuable part of the common tradition; and, undoubtedly, it is to be found in the earliest records of Egyptian history: but from the wonderful conformity of its outlines to the parallel doctrines of Scripture, it is probable that it has a still higher origin, and that it constituted a part of the patriarchal or Antediluvian creed, retained in a few channels, though forgotten or obliterated in others: and, consequently that it was a divine communication in a very early age." Let us look at this statement.

1st. This common tradition under different modifications it seems developed—"a very important and correct doctrine." Well, let us see what it is? It is—"that hell, hades, or the invisible world is divided into two very distinct and opposite regions by a broad and impassable gulf; that the one is a seat of happiness, a paradise, or elysium, and the other a seat of misery, a gehenna, or tartarus." In one word, it developed the orthodox heaven and hell for disembodied spirits, for does not every orthodox man contend that this is his heaven and hell, and refer to the parable of the rich man and Lazarus in proof of his opinions? Well, Dr. Good tells him, it was the ancient popular tradition which developed or brought to light this very important and correct doctrine.

2d. Who then invented this part of the common tradition? Dr. Good answers—"Egypt is generally said to have been the inventress of this important and valuable part of the common tradition; and undoubtedly, it is to be found in the earliest records of Egyptian history." But as it would alarm our orthodox brethren to be told, that Egypt was the inventress of their heaven and hell for disembodied spirits and there leave it, he smoothes this matter over by adding the following to calm their fears about it. "But from

the conformity of its outlines to the parallel doctrines of Scripture, it is probable that it has a still higher origin, and that it constituted a part of the patriarchal or Antediluvian creed, retained in a few channels, though forgotten or obliterated in others ; and, consequently, that it was a divine communication in a very early age." But even with Dr. Good, all this is no more than a mere *probability*. The only ground on which he rests its *probability*, is—"the wonderful conformity of its outlines to the parallel doctrines of Scripture;" but what these parallel doctrines are he does not inform us. The only passage we think the Dr. could have in his eye is the parable of the rich man and Lazarus. But, the chronology of the cases show, that the ancient heathen could not derive this important part of the common tradition from our Lord's parable. Our Lord then must have adopted this common tradition of theirs, and made it an important part of Christianity, if the common views of his parable are correct. But we cannot accede to this for several reasons. 1st. If Egypt was the inventress of this very important and correct doctrine, and if Moses had deemed it so, he would have inserted it in his five books. But though he was learned in all the wisdom of the Egyptians, he takes not the least notice of it. 2d. Dr. Good admits it is not taught in the book of Job, the oldest writing extant. And it is, almost universally allowed, that it is not taught in any part of the Old Testament. 3d. In my answer to Mr. Sabine, it is shown that our Lord borrowed this parable from the "Gemara Babylonicum, whence it is cited by Mr. Sheringham in his preface to his Joma." Our Lord, never taught any thing like the common opinions drawn from this parable in any of his plain discourses, either to his disciples or the multitude. 4th. His disciples never taught any thing like this in any

shape, and they certainly would have done it, had they understood this parable as many now do. 5th. All the Scripture writers, allude to the popular traditions which prevailed, but is it correct to infer, that by this they sanctioned them as doctrines of divine revelation? 6th. If we are to believe in the orthodox heaven and hell for disembodied spirits, on such grounds as these, why not believe many other things taught in the ancient heathen traditions?—Egypt was the inventress of many more; they are found in the earliest records of Egyptian history; and it is easily asserted, that there is a conformity between them and what is taught in Scripture. Who could not prove them all correct, by saying, they originated in a divine communication in a very early age?

Dr. Good thinks it *probable* this part of the common tradition was a divine communication in a very early age. But I ask every candid man—is it in the least degree probable, that God transmitted to posterity such an important and correct doctrine, through a few channels of uncertain tradition, where it was so liable to be corrupted and forgotten? Admit this was the case until a written revelation was given, how is it accounted for, that God did not insert it in his written revelation when given? Dr. Good avers it is not found in Job, nor in Moses' writings, and most people concede it is not found in all the Old Testament. Was there no necessity for those writers mentioning this *very important and correct doctrine* because forsooth it is found in the earliest records of Egyptian history? Were these records to be God's revelation to the world on this subject? Dr. Good does not pretend he ever saw them, and few Christians ever heard of these records. Still fewer have either the ability or the opportunity to consult them. But I ask, did God ever command the Jews

to regard these Egyptian records, or any other, because they contained doctrines not found in their sacred books, which they ought to believe? No, they are cautioned against looking to Egypt for any thing; and it is well known, the Jews are commanded to have nothing to do with heathen traditions or superstitions, but to attend to God's written word. The doctrine of the resurrection of the body is a very important and correct doctrine; why was it not handed down to posterity in a similar way as that of the orthodox heaven and hell for disembodied spirits, if both are alike true?

Dr. Good adds, p. 381, "In effect, the whole of the actual knowledge possessed at any time, appears to have been traditionary: for we may well doubt whether, without such a basis to have built upon, philosophy would ever have started any well grounded opinion in favor of a future state. And this traditionary knowledge seems to have been of two kinds, and both kinds to have been delivered at a very early age of the world—the immortality of the soul, and the final resurrection of the body. From the preceding sketch it seems reasonable to suppose that both these doctrines (unquestionably beyond the reach of mere human discovery) were divinely communicated to the patriarchs; and amidst the growing wickedness of succeeding times, gradually forgotten and lost sight of: in some quarters one of them being slightly preserved, in some quarters the other, and in one or two regions, both. In this last division it is highly probable we are to class the Hebrews at the epoch of Moses: and hence, perhaps, the reason why neither of these doctrines is specially promulgated in any part of his institutes. But in subsequent times both appear to have lost much of their force even among this people." We agree with the Dr. that human wisdom

never could—"have started any well-grounded opinion of a future state," either founded on the immortality of the soul, or the final resurrection of the body. But he certainly is mistaken, in asserting, that the resurrection of the body is not taught by Moses, for our Lord blamed the Sadducees for not learning it from God's words to Moses at the bush. How is it then accounted for, that this doctrine is taught in those early inspired writings, yet the immortality of the soul and the orthodox heaven and hell for disembodied spirits are not taught? The Dr. traces them to remote tradition, to Egyptian records, and at last risks the assertion, that they *probably* had their origin in a very early divine communication, which has not come down to us. He thinks, the immortality of the soul and the final resurrection of the body, were gradually forgotten and lost sight of amidst the growing wickedness of succeeding times. He says, "they retained their place among the Jews in the days of Moses," and assigns this as the reason "why neither of these doctrines is specially promulgated in any part of his institutes." But if the resurrection of the body, lost its force among the Jews, it was not because their sacred books did not teach it, by his own showing. No wonder it lost its force among them, when it came to be blended with the heathen doctrines of the immortality of the soul and their heaven and hell for disembodied spirits. In the very same way the doctrine of the resurrection has lost much of its force among Christians, nor will its force return, until these doctrines are laid aside.

Such is the account of the origin of the orthodox heaven and hell for disembodied spirits, and given, too, by one of its advocates. I leave our orthodox brethren to say, if I, or any other man ought to believe it on such authority.

3d. The only thing which remains to be shewn is—how these heathen traditions came to be incorporated with the Christian religion. It is evident they prevailed many ages before Christ appeared and prevailed both among Jews and Gentiles at commencement of the gospel dispensation. See quotation in my First Inquiry, from Dr. Campbell where he shows the Jews had imbibed many of heathen opinions, ch. i. sect. 3. When the gospel began to be preached among all nations, the converts made to it had imbibed such heathen traditions, in fact had been brought up in them. It was impossible it could be otherwise. It is also a fact, and a very acceptable of the most satisfactory proof, that the fathers of the church were all attached to the heathen philosophy, which then generally prevailed. Some of those fathers spoke in the highest terms of Plato and his doctrines, and it is said Plato perceived the doctrine of the immortality of the soul. Augustine confessed, that the books of the philosophers were very useful to him in facilitating his understanding of some orthodox truths. Eusebius avers that Plato even penetrated into the doctrine of the trinity. The early fathers, such as Clemens Alexandrinus, Tertullian, Origen, are all allowed to have been Platonists. That Christianity soon became corrupted from the philosophy of the times is universally allowed by all sects of Christians in the present day. I have only room for one brief extract from Enfield's History of Philosophy, p. 13. "Among the first Christians, who were industriously employed in disseminating the divine doctrine, their master, the subtleties of Gentile philosophy obtained little credit. But very soon after the rise of Christianity, many persons who had been educated in the schools of the philosophers becoming converts to the Christian faith, the doctrine of the Gre-

sects, and especially of Platonism, were interwoven with the simple truths of pure religion. As the Eclectic philosophy spread, heathen and Christian doctrines were still more intimately blended, till, at last, both were almost entirely lost in the thick clouds of ignorance and barbarism which covered the earth; except that the Aristotelian philosophy had a few followers among the Greeks, and Platonic Christianity was cherished in the cloisters of monks. About the beginning of the eleventh century, a new kind of philosophy sprung up, called the scholastic, which, while it professed to follow the doctrine of Aristotle, corrupted every principle of sound reasoning, and hindered, instead of assisting, men in their inquiries after truth."

Such being the fact, that Christianity became corrupted from the philosophy of the times, let us now notice, that from this very source the apostles forewarned Christians, errors should arise among them. Paul said to the Collosians, ch. 2: 8, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." See also 1 Tim. 6: 20, 21. 1: 4, 6. and 4: 7. 2 Tim. 2: 16—18. These errors were not introduced without opposition, for it required ecclesiastical authority to establish in some places the immortality of the soul. Accordingly Eusebius testifies, that A. D. 249, the doctrine that "the souls of men perish with their bodies," was condemned in an Arabian council. No wonder the Arabian Christians opposed the doctrine of the immortality of the soul even in the third century, for by Dr. Good's own showing, it was not found in the writings of Job, their ancestor, nor taught them by Christ their master. This doctrine however being once established, laid a foundation for a superstructure of priestcraft and superstition in the Catholic



church, which for many ages was the admiration of the nations, but the curse of the world. Its very ruins excite our astonishment. At the Reformation, many things were reformed, but all will admit, many things were left unreformed. For example, saving immortal souls after death was laid aside, but the reformers still went on to save them before death. Whether men had immortal souls to save from endless misery was never made a question with them; and from their day to this few Protestants have suspected the unscriptural nature of the doctrine.

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#### SECTION IV.

*Facts stated, showing that the common opinions respecting man's soul, and its condition after death, cannot be true.*

In the course of the preceding examination a number of facts have occurred to us which confirm the views advanced. For brevity's sake we shall introduce them chiefly in the way of question and answer.

1st. When God created man, did he inform him that he had given him an immortal soul? No; we might just as well assert this of the beasts which God created. To say an immortal being became mortal by sin, is a contradiction in terms; nor is it intimated that the entrance of sin produced such a change among mankind.

2d. Has God imparted to Adam's posterity immortal souls either by gift, or propagation, to suffer or enjoy in a disembodied state? No; no man disputes that the same kind of soul Adam had, all his posterity have; and to speak of a mortal creature

propagating an immortal one, is very like an absurdity. We may as well say a brute can propagate a rational being. That man was to produce his own likeness, the same as the beasts theirs, seems indisputable, for God blessed both for this purpose. When it is said God created man in his own image, it will not be contended, that this referred either to his immateriality or immortality. Some have held to the pre-existence of souls, and a repository for them, out of which a soul is taken and infused into every child born. And is this not as rational as to say heaven and hell are repositories for souls after death? The notion of an immortal soul, and its existence in a disembodied state, has given rise to many wild speculations; as to its nature, how it is united to, and acts upon, the body; in what part of the body it resides, with many others. But if man produces his own likeness, and *soul* means life, it puts an end to these speculations. Man comes into the world and dies similar to the brute creation. See Job 11: 12. Eccles. 3: 18—20. Job 34: 14. 22: 24. He comes to maturity much slower than most of them. His mental powers grow with the body and decay with it. God made man wiser than the beasts of the field or fowls of the air; and he has given him the promise of a resurrection from the dead, but to say he has given him an immortal soul, to be happy or miserable in a disembodied state, is travelling beyond the record.

3d. Has God during the past history of man ever informed him, that he has given him an immortal soul, which shall either suffer or enjoy in a future state? I answer no; for none of the Scripture writers say so, but many facts and circumstances prove that they believed no such doctrine. For example, they never proposed to save men from punishment in a disembodied state, nor do we read of a single

person anxious that their souls might be saved with such a salvation. But to save men's souls from an endless hell after death, is a foundation-principle of all orthodox preaching, and a common topic in most sermons. Preachers now make their hearers understand, that the object and end of their labors is to accomplish this. Again; the Scripture writers made no such exertions to get up religious excitements as is done in our day, the professed object of which is, to save from hell a greater number of immortal souls. Where do you find them holding days of fasting and prayer; church meetings; union prayer meetings; inquiry meetings; and meetings without name or number; both by night and day, and all to awaken men to concern about the salvation of their immortal souls? When did they creep into houses, alarming women and children about the everlasting danger of their souls? I solemnly put it to every orthodox man's conscience, to name the prophet or apostle that ever came to any nation, city, or individual, telling the people they had immortal souls, or that they were in danger of such misery. They knew nothing about immortal souls, or the engine of an eternal hell, by which religious excitements are produced in our age of the world. Modern preachers could not get up one of these excitements if they died, without this engine. They tell people, in whining, doleful tones, they have immortal souls, under the wrath of an angry God, ever moment ready to drop into a burning hell. Who would not be excited, yea, almost frightened to death that believes them? And who would not support men like gentlemen, so unwearied in their exertions to save souls from such a punishment? Again; the Scripture writers neither adopted, nor prescribe such a money-begging system, as is done in our day to save men's souls. In what part of the Bible d

we read of mite societies, cent societies, potato-field societies, and others too numerous to be named, got up to procure money to print tracts, educate preachers, and send out missionaries to save immortal souls? Were public collections ever made, private donations requested, subscription papers handed about, male and female runners despatched to obtain money for such a purpose? Say, was it ever recommended by prophet or apostle, that children should save their cents, that families should make every possible saving in their diet, dress and furniture, that more money might be had to save precious immortal souls from perdition? But, is not this, and much more done in our day? A cent or two will be accepted from the poor widow, or the industrious girl who works hard for one dollar a week. A watch, a necklace, or any thing will be received, that the Lord's treasury may be filled, and souls saved. To stimulate people to all these wonderful doings, flaming descriptions of hell are given, and minute calculations are made, concerning the number of immortal souls yearly and hourly dropping into it. The number of preachers wanted to save the world is also stated, and even how many souls must perish, before one of these preachers can reach them is not omitted. The round sum in dollars, necessary to save the world is also calculated, and powerful appeals made to all classes, ages, and sexes in the community to come forward with their assistance. See Dr. Griffin's sermon, A.D. 1816. He must be a man of uncommon penetration who finds any thing in his Bible which bears any resemblance to all this.

But I must be allowed to doubt, if the inventors and chief promoters of this money begging system, believe their own doctrine, or practice what they thus warmly inculcate in others. Are they examples to the flock in this course of saving and self de-

nial ? Consider the immense fortunes some own ; the yearly salaries some of them receive their dwellings, dress, table, and whole household establishment ; and then ask—can these sons believe all they say about the danger of mortal souls ? If report be true, some have made great fortunes by this soul saving business, and who engage in it, contrive to make a comfortable living by it. Do not some of them live more like eastern nabobs, than missionaries or conductors of the missions of him who had no where to lay his head ? If they sincerely believed their own doctrine they would live on bread and water, and instead of amassing wealth themselves, would spend the dollar to save men from such misery, before it was applied to the widow and others who had nothing spare. But give, give, is the constant cry of many beggars. If they appeared in the humble garb of the ancient begging friars there would be consistency in them ; but you are assailed for alms by well dressed young gentlemen who have a ten dollar seal dangling at their front. Yet without a blush, will accept of money from the poorest classes in the community, yea, urge persons to give who neither do nor can pay their just debts. We speak thus plain, not because we wish to hurt the feelings of any one engaged in this business, but to lead them to consider if Christ and his apostles either adopted or recommended such a money making system. They never thought of such a system, nor intimated, that it would be necessary in any age of the world. Why not ? I answer because they did not believe men had immortal souls to be saved from endless misery. If they had believed so they would not have left such a contemptible money making system to be devised by the doctors of the law. Money was a thing the apostles and first

sionaries concerned themselves very little about. Collections were indeed made by the churches, but will any man have the boldness to affirm, that they were made to save the immortal souls of the heathen from hell? But now money, money, is the constant cry; and to save immortal souls from hell is as constantly urged to induce liberality. But the hour is come, when people begin to open their eyes to look at this system which is sinking already by its own meanness. We intreat all to examine the Scriptures, if men have either immortal souls to be saved, or that such a hell exists to be saved from as our orthodox brethren affirm. I will yield to no man, in desiring that the whole world might be blessed with the knowledge the Bible contains, and be turned from idols and wickedness to the love and service of the true God. But I cannot approve of teaching the heathen, a system of religion which appears to me to be of heathen origin. Nor can an honorable minded missionary feel pleasant in his work, if he reflects on the modes adopted to find him a support.

4th. Do we ever read in Scripture, of any persons in the time of sickness, or near prospect of death, expressing fears that their souls after death would go to hell to suffer endless misery? I answer no. This is neither done by persons dying, or by any persons for them. I challenge an instance to be produced from the Bible, showing either of these.— Sometimes we read of thousands cut off in a day, by war, pestilence, and famine; but no friend or survivor ever expressed the slightest apprehension, that the souls of any of these persons had gone into a future state, to suffer either endless or limited punishment. Persons were also put to death, by the hands of the common executioner, and their sentence is pronounced and executed in the same short hour. Not a moment was allowed them, to prepare their

souls for another world, nor were they advised to apply to the ministers of religion to assist them in this business. Religious people in those days, never flocked round such persons, all anxiety to help them to save their souls. God sometimes commanded such instantaneous executions, nor was a delay in any case deemed necessary, that the soul of the criminal might be prepared for eternity. The barbarous age will not account for all this, for I ask, did God live in a barbarous age? Was he influenced by its barbarity to command such instantaneous executions of the very wickedest of men? Either good people in those days, had no faith in the immortality of the soul, and its misery in a disembodied state, or they were devoid of all compassion for poor immortal souls. If the latter was the case, how could their own souls be fit for heaven?

But, passing these extraordinary cases, let us notice persons dying in the ordinary course of providence. No notes were put up in meeting; no ministers were called in to pray for the salvation of the immortal souls of the dying; nor is a single fear expressed, either by the dying, or those around them, that the person's soul at death would go into a state of future punishment. What, say some, does not James, chap. 5: 14, command to call in the elders of the church to pray over the sick? Yes; but observe, he nor no other sacred writer, commands any persons to pray for the salvation of the immortal souls of the dying, from any punishment after death whatever. No; the context clearly shows, elders were to pray, that the sick might be healed of their diseases. But now, ministers are chiefly called on to pray for the salvation of the immortal souls of the sick. Their restoration to health is a secondary consideration. If the person dying has lived a wicked life, friends, neighbors, yea, all good people

around, are anxious and fearful the person's soul must go to hell. The person is visited, and prayed for, and talked to so much, that instead of restoring him to health, they hasten his death. The terrors of an endless hell, are the consolation such persons have to administer, not the hope of the resurrection from the dead, which had the person known and believed, he would have lived a better life.

But in Scripture, we read just as little about people hoping their souls would go to heaven at death, as fearing their souls would go to hell. But now, those who express the most confident hope, are deemed the first rate saints. To die without this hope is called *dying in the dark*. But it seems all good people in ancient times died in the dark, for an instance is not on record, where any one expressed his hope of going to heaven at death. The death of Abraham, Isaac, Jacob, Simeon, Stephen, and others are recorded, but not one of them said a word about their immortal souls, or their going to heaven at death. Peter in his day said, that David then had not ascended into the heavens. Rachel's soul departed, but it is not said it went to heaven, for even Parkhurst allows soul here only means breath or life, Gen. 35: 18. That death is called in Scripture a departure, is evident. See Luke 2: 29. Phil. 1:23. comp. Acts 20: 29. 2 Tim. 4: 6. John 13: 1. 16: 17. The Saviour's soul at death did not go to heaven, for he did not ascend there, until forty days after he arose from the dead. All good men in ancient times died in hope, but it was the hope of the resurrection from the dead. But now, the chief hope in life, and at death, is about the immortal soul going to heaven. But a Catholic can as easily prove, that souls go to purgatory at death, as a Protestant can prove, that they go to heaven or hell.

5th. Do we ever read in Scripture, of any souls



being in heaven or hell after death? No; and what we think shows, that the common opinions are true. There are some circumstances which shew them false. For example, if souls go to heaven or hell at death, we might expect the condition of the damned and saved, affectingly described to alarm men's fears and stimulate their hopes. The way our orthodox brethren preach about heaven and hell shows this to be a reasonable expectation on their own principles. From what they say about heaven and hell, one might conclude they had made the tour of both places, for surely we are not so well acquainted with the geography of Africa as they profess to be with heaven and hell. But let only a single text be produced, which says *souls* are in heaven or hell, enjoying or suffering after death, and I willonerate them from all blame. Again, it is said, there is joy in heaven among the angels of God, over a sinner that repenteth. But why is it not said, there is joy in heaven among redeemed souls over one sinner that repenteth, if it be true such souls are there? One should think their joy would be the greater for seeing they were once sinners themselves. But no word is said about their joy, or of their being there. Again; we read of angels as ministers of God to the world. But we never read of souls or disembodied spirits, being sent here on any message whatever. Why not, if they are in heaven? For what more suitable beings could be sent, being from experience acquainted with all our weaknesses and wants, they might be supposed to take a deep interest in the things they have left behind. Further; we read of angels standing in the presence of God in heaven, but we never read this of disembodied spirits. A single text, which might be deemed an exception to the remark, occur in the book of Revelation, a book which no sect as yet professes to understand, and

according to the interpretations given of it, do not prove such a doctrine. Again; when Paul was caught up into the third heaven in a vision, he does not say he saw any disembodied spirits there. If he had, it was certainly as lawful for him to utter this as for our orthodox brethren to preach it. Do not they preach that disembodied spirits are in heaven? And they also confidently assert, they learn this from the Bible. We call on them to name the texts from which they learn this. I would add, no Scripture writer speaks of disembodied spirits being in hell, either in vision or plain language. The parable of the rich man, commonly appealed to, says not a word about his soul. When our orthodox friends come to advocate, that men's bodies after death are in torment, they can refer to this parable with some degree of plausibility. But they must allow, that it says nothing about the man's soul being in torment. 1 Peter 3: 19, 20, has been considered Sect. 1, and we should think, Mr. Hudson will hesitate in referring to it again as proof, that disembodied spirits are either punished or preached to in the prison of hell.

6th. Did any of the persons raised from the dead intimate, that their disembodied spirits while they were dead, enjoyed happiness, suffered misery, or had conscious existence of any kind? No; they are all as silent as the grave in which they lay, on this subject. The widow's child at Zarephath, Jairus' daughter, the widow's son of Nain, Lazarus, Dorcas, the persons who rose at our Lords crucifixion, and others, were raised again from the dead. Some of them were raised soon after death; others of them several days after death, and perhaps a longer period. If the common opinions are true, the souls of such persons must have been in heaven or hell, all the time they were dead. But permit me to ask,

did our Lord or any one else, command their souls to return from heaven or hell to reanimate their bodies? Never; well, did such persons say they saw, or heard, or felt any thing while their bodies were dead? No; not a word that even they had conscious existence. Had no person curiosity enough to ask them any questions as to their condition after death? No; nor does it appear they supposed they had any information to communicate, but believed that "*the dead know not any thing*," which corroborates my views stated in Section 1.

But if those persons' souls went to heaven at death, we should think they would return with some reluctance, to take up their abode again in such vile bodies. If they went to hell, they might return with pleasure; out of two evils choosing the least. But we should presume must die again with great reluctance to take up their abode with devils and damned spirits. If it is said, God suffered their former souls to remain in heaven and hell, and furnished them with new souls when he raised them from the dead; admit this to be true, what then became of those new souls when the persons died again? Did they also go to heaven or hell? If this is admitted, then a man might have two souls in heaven or hell, or perhaps one in each place; for if he lost his first soul it is natural to conclude he would be careful to have the second saved. Some would likely ask, to which of these souls shall the body belong at the resurrection? But enough of such senseless speculations, to which the common ideas of disembodied spirits lead.

How long the persons had been dead, who arose at our Lord's crucifixion, is not said. Be this as it may, it is certain their souls must have come from heaven to reanimate their bodies, if the common opinions are true. They were *saints*. But observe it is said, "*many bodies of the saints who slept arose*,"

not that their disembodied spirits appeared unto many. But why inform us that their bodies "*came out of their graves*," yet say nothing at all about their disembodied spirits? The very silence of the historian shows, he did not believe souls went to heaven or hell at death. Similar remarks might be made on all the other instances of persons raised from the dead. We are aware some have said, souls go to paradise not to heaven at death. But as little is said about the souls of those persons coming from paradise as heaven, which ought to settle this question. We may just as well affirm they come from purgatory as either of those places. One thing is certain—if any person was raised from the dead in our day, he would soon be questioned, how he felt, and what he had seen and heard in the world of spirits. Why? Because we have imbibed notions not to be found in the Bible about the immortality of the soul and its condition after death.

7th. Is any thing said in Scripture respecting the immortality of men's souls or disembodied spirits at the resurrection of the dead? No; it is said the dead shall be raised incorruptible, but not a word is said about their souls having existed in a disembodied state, or that they ever had immortal souls. John 5: 28, 29, is no exception to this remark, for if it was admitted the passage teaches a literal resurrection, nothing is said in it about souls coming forth from heaven or hell to a resurrection of life or damnation. No, it is all in the *graves*, but who supposes men's immortal souls are in the graves? Paul, 1 Cor. 15, treats on the subject of the resurrection at length. At verse 17, he says, "if Christ be not risen then they who have fallen asleep in Christ are perished." But how could this possibly be if their souls were immortal and in heaven? Paul certainly seems to speak, as if he had no faith in the doctrine

of disembodied spirits. Some think the reason why the bodies of men are to be raised is because their souls are immortal. But the fact is certain, I leave others to account for it, why no sacred writer says a word about the immortal soul in treating on the subject of the resurrection. I may add, if an immortal body, is united to a soul which was immortal in this state of existence, then man after the resurrection is doubly immortal. But strange to tell, this immortal soul did not prevent its possessor from death, nor is its immortality assigned as any reason why the body is to be raised immortal at the resurrection.

8th. Is any thing said then in Scripture respecting immortal souls or disembodied spirits after the resurrection from the dead? Nothing; nor could we expect this; for at the resurrection the intermediate state comes to an end according to the common opinions, and after it, soul and body are reunited to suffer or enjoy together for ever. But it deserves notice, that no such reunion is ever mentioned in the Bible, or that a disembodied soul, which had existed in an intermediate state, is after the resurrection connected with an immortal body.

9th. Is the term *immortal* ever joined in Scripture with the terms *soul* and *spirit*? No: though the terms *nesme*, *nephish*, *ruah*, *pneuma*, and *psuhe*, rendered *soul* and *spirit*, occur so often in the Bible, yet we never hear of an *immortal soul* or *immortal spirit* from any sacred writer. The body is mortal and they explicitly declare this. See Rom. 6: 12. 8: 11. Yea, they call the whole man mortal. "Shall mortal man be more just than God?" Job 4: 17. comp. 2 Chron. 14: 11, in the margin. Was it of more importance to inform us that we are mortal, than that we have immortal souls? The first was obvious from every day's observation. The last could on-

ly be known by divine revelation. It is a very obvious case, if man has an immortal soul, it does not prevent his mortality, nor protract his death for a single hour. On the contrary, we sicken, die, and return to dust the same as the brute creation. What Solomon says, Eccles. 3: 19, 20, is certainly true so far as our observation of men and beasts extends. All allow man's body is mortal, but I ask, is it ever intimated that man puts off his mortality at death? Never: but it is common to hear persons speak of putting off this mortal coil, or flesh, at death. Paul speaks, 2 Cor. 5: 1—10, of putting off this earthly house of his tabernacle, but we shall see in another place, that he did not expect to be present with the Lord until the resurrection. It is evident he says nothing about an immortal soul. I then ask every Christian man, where did you find the phrases *immortal souls, never dying souls, imperishable spirits*? It was not from your Bibles. If you deny it to be heathen language, show, if you can, that it has a better origin.

We have pursued this subject through all the stages of man's existence; his creation, his life-time, at death, after it, and his resurrection from the dead. The result of this investigation is—the Bible does not teach the doctrine of the immortality of the soul, or its existence in a disembodied state, but are relics of heathenism. That man's only hope for future life is his being raised again from the dead, we shall attempt to show in the next Essay.

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## SECTION V.

### *Objections considered.*

IN considering objections, I shall confine myself to such, as are likely to be urged against the views

which have been advanced in this Essay. It may be objected

1st. *That God's wisdom and goodness are impeached if man's existence is suspended between death and the resurrection, for all this time might have been spent in a life of activity and enjoyment in his service.* Answer: why are not God's wisdom and goodness also impeached, in suffering an eternity to pass away before he created man? Could not this period have been spent in a life of activity and enjoyment in his service? Again; why are not his wisdom and goodness impeached in so making man, that more than the third part of his whole life time is spent in infirmity, weakness and sleep? All this time might have been spent in a life of activity and enjoyment in his service. But why does not the objector rather say, If my creed be true, God's wisdom and goodness are much more impeached in continuing the existence of unnumbered millions between death and the resurrection in unutterable anguish and woe. Let the objector himself say, would it not look more like the wisdom and goodness in God, to blot them forever from existence, or rather, never to have given them existence, seeing it proves such a curse to them? But the objector forgets that his objection lies equally against God's wisdom and goodness respecting men's bodies, for he admits their existence is suspended between death and the resurrection. Could not they have spent all this time in a life of activity and enjoyment in his service? Why might not the objector say, it was neither wise nor good in God to say—"dust thou art and unto dust thou shalt return." Man is a poor judge of what is wisest and best for God to do. Why not let us rather say—"blessed be the God and father of our Lord Jesus Christ, who hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead?"

2d. It is objected—"the common opinions cheer the mind of man with the prospect of IMMEDIATE happiness after death, but your views hold up the dreary prospect of sleep, in the darkness, silence, and corruption of the grave. Away with this sleepy system." Answer: the objector ought to have added, "the common opinions also present to a great part of the human race the cheering prospect of immediate endless misery after death, and to which they were doomed before they were born," according to ancient orthodoxy. This to be sure is a very cheering prospect to the mind of man in view of his death. But I find religious people take special care, that this kind of *cheer* shall be enjoyed by others, not themselves. Those who hold to a limited period of punishment after death, hold out better cheer to be enjoyed afterward, but on either of these schemes, where is their advantage over the views I have exhibited? But passing this, permit me to ask, of what real benefit can it be to man, to cheer him with the prospect of immediate happiness after death, if it is not taught in Scripture? After examining this subject with all the care and attention I am able to give it, I must say it is only ideal cheer. The grounds on which I have come to such a conclusion are laid before the reader, let him judge for himself. The heathen had their elysian fields, and the Mahometans have their paradise, to cheer them in the prospect of death; and Christians would do well to consider, if their happiness and misery for souls after death, are not derived from the heathen.

But let us examine what this dreary prospect is. It is very evident, it cannot be a dreary prospect to any one after death, for on my views—"the dead know not any thing." But even to the living, it cannot be more dreary to us, than to all who have gone before us. Death in itself, always has, and always will



be a dreary prospect to the living. Ps. 23. But let the objector explain to us if he can, why it is not a dreary prospect to him, that his body is to be consigned to the grave until the resurrection? Is it because he knows that all this time his soul will be in heaven? Admit this true, I then ask, why it will not be a very dreary thing for his soul there, that his body must remain in the darkness, silence, and corruption of the grave, until the resurrection? If this is such a dreary prospect to his soul before death, why not after it? But further, the objector ought to consider, that it was not the prospect of immediate happiness after death, which cheered good men's minds in ancient times. No, it was the hope of being raised again from the dead. He that has this Scriptural hope needs no other cheer. He that wants it, will find the ideal prospect of immediate happiness for his soul a poor substitute for it.

3d. It is objected—“*if your views be true, there is no need for any person being concerned about the salvation of his immortal soul.*” Answer: this is strictly true, if the objector, by salvation, means, the salvation of the soul from punishment in an intermediate state. In my First Inquiry it has been shown, that no such hell or place of punishment exists, except in men's imaginations. And in the present Essay it has been shown, that men have no such souls to be saved. Unless my views are proved false, all concern of this nature is forever put to rest, and for a very good reason, because no such soul was ever committed to their care. All concern is entirely out of the question, for want of the thing about which to be concerned. The Bible teaches man to be concerned about salvation from sin, ignorance of God, and all things which are dishonorable to God, and injurious to himself and others. Man's daily happiness depends on *his being concerned about all this.* No man can

live happy, or die in hope of future immortality, living in disobedience to the gospel of Christ.

4th. It is further objected—“*if your sentiments turn out to be true, an end is put to all missionary zeal and exertion, for the heathens according to your account, have no immortal souls to be saved.*” Answer: so far as the object of missions is to save immortal souls from an endless hell, or any punishment whatever in a disembodied state, a final end is put to all missionary zeal and exertion. And if my sentiments turn out to be true, it is easily perceived, what immense sums have been expended in endeavoring to accomplish what never needed to be done. The object proposed is entirely imaginary, and it is high time a stop should be put to this soul saving business, and the zeal and money expended turned into a better channel. The apostles and others were missionaries, but their object was not to save men from hell, but from ignorance, idolatry, and wickedness, and turn them to the love and service of the one living and true God. It was no object with them to preach, what is a constant theme in our day, that men had immortal souls exposed to an endless hell, and that their desire was to save them from it, that they might live happy in heaven in a disembodied state. No; their object was to preach through Jesus the resurrection from the dead, and to give men the hope of this, who were living without hope, and without God, atheists in the world. Here is a field for missionary exertion, and few men are to be found in the community, who would not aid in accomplishing such a salvation. It is easily seen by every man, that the world needs such a salvation; but it is not so easily perceived they need to be saved from endless misery in a future state.

5th. It will likely be objected, “*if your views be true why did not some of the great and learned find them*

out long before this?" Answer : these views are not new, for some of the great and learned have held them before me. Dr. Taylor in his correspondence with bishop Law says—"no man can prove from Scripture, that the human soul is a principle which lives, and acts, and thinks independent of the body." As to man after death, he adds—"revelation alone can give an answer to this point; for whatever the metaphysical nature, essence, or substance of the soul may be, which is altogether unknown to us, all arguments, for the natural immortality of the soul, taken from the nature of its substance or essence, are manifestly vain; we can never prove that the soul of man is of such a nature that it can and must exist and live, think and act, separate from, and independent of the body; all our present experience shows the contrary; the operation of the mind depends constantly and invariably upon the state of the body, of the brain in particular." The late bishop of Carlisle asserts that upon a perusal of the Scripture "by which we Protestants profess to be determined, we may possibly discern that the *natural immortality of the human mind is neither necessarily connected with, nor to a Christian any proper proof of a future state of rewards and punishments.*" Paley, in his *Natural Theology*, says—"that grand point, the resurrection of the human dead, might appear hopeless, did we not see the power at work adequate to the effect; but I admit it is first necessary to be persuaded that there is a God to do so. This being settled, there seems to be nothing in this process which need to shock our belief. They who have taken up the opinion, that the acts of the human mind depend on *organization*, are supposed to find greater difficulty than others do, in admitting a transition by death, to a new state of sentient existence, *because the old organization is apparently dissolved.*

But I do not see that any impracticability need be apprehended even by these."

6th. It may be objected—" *We do not see any particular advantages resulting from your views, and we may just as well retain our old opinions.*" Answer: This is not true; for some of the advantages which my views have over the common opinions have already been noticed, and I shall proceed to state a few more for the serious consideration of the reader. 1st. If my views be true, it is some advantage to embrace truth instead of error, allowing both to be attended with equal advantages. But will any man assert that truth has no advantage over error? But

2d. My views exhibit God's impartiality in a light which is certainly not done by the common opinions. For example, as in Adam all die, so in Christ shall all be made alive, but not one of the human race shall enjoy future life and happiness sooner than another. Abel lived, and Abel died, and so do all men; but he has no advantage over the last man who shall die before the last trumpet sounds. Then all shall be awakened out of the sleep of death, and with those found alive, shall be changed in the same moment to immortality. But if the common opinions are true, Abel and many others, shall enjoy some thousand years happiness more, than a vast proportion of the human race. Indeed those found alive on the earth, shall never know what the state and condition of disembodied spirits are. And if Dr. Griffin's calculations are correct, some disembodied spirits must make a short stay in heaven, hell, or the Catholic purgatory, before called to the general resurrection. He says, in the sermon already referred to, p. 18—"twenty thousand die a day, eight hundred and fifty-six an hour, and fourteen a minute." How long will the last fourteen be in any of those places, who happen to die before the last

trumpet sounds? Hardly a minute, according to the Dr's. calculations.

3d. If my views are correct, they put an end to the doctrine of ghosts; yea, show the impossibility of their existence. No ghost can come from heaven or hell, on my views, for there are none to come. But, has not many a child suffered much from the superstitious fear of ghosts? Yea, how many full grown intelligent men, have not been able to conquer the influence which this superstitious notion has over them? It cannot be denied, but the common opinion of disembodied spirits, affords a solid foundation for such fears. Nor can they ever be entirely destroyed, but by the removal of the erroneous doctrine on which they are founded. So long as people are taught, that souls exist after death in a disembodied state, there is a foundation laid for suspicions, that they may visit our world. The thing is at least possible, and who can certainly assure us to the contrary? But, if what has been stated in this Essay be true, the whole of these superstitious fears are swept away, and not a wreck is left behind. Is there no advantage in all this?

4th. If my views are correct, a very popular objection against some Universalists is entirely removed. We shall state the objection in the words of a Universalist writer and sure no orthodox man will complain that it is too feebly stated. Mr. Hudson, in his Letters, p. 66, 67, thus writes. "If all men are introduced into heaven at death, then the inhabitants of the old world were snatched to *immediate felicity* as a reward of their wickedness, and the righteous Noah was left in this world of woe; then the wicked Sodomites were *cursed with immortal glory*, and the just Lot was *blessed with pain and distress*; then the rebellious Korah was instantly conveyed to *heaven*, and those who were obedient were left in

the desert ; then the hard-hearted Pharaoh and his oppressive legions were translated in an instant to the paradise of God, and the oppressed Israelites were left to wander in the wilderness ; then the treacherous Judas was introduced into glory by suicide, and so arrived at heaven sooner than his master." Such is the way Mr. Hudson and many others run on, and their language evidently implies, that they have a better title to heaven than those wicked wretches, because they have not been so wicked. But if my views are found correct, not a word of this is true, for I send no man, either good or bad, to heaven at death. Nor at any period after it, until the resurrection of all the dead. Mr. Hudson's doctrine of punishment after death for the disembodied spirit, falls at once to the ground, unless he can show my views to be unscriptural. He must see the thing is impossible ; for men have no such souls which survive death to be punished in an intermediate state. If it can be proved, that men are to be punished after the resurrection, let it be done. This is a distinct question, and shall receive attention in the sequel. Mr. Hudson advocates a punishment both before and after the resurrection. But if he cannot maintain the first, we should think it a hopeless case to maintain the last.

5th. If my views are correct, people's anxieties and fears, relative to the condition of their souls after death, are for ever put to rest. Men have been taught, that their immortal souls must go to heaven or hell at death. To die right then, must be the first object of concern. Indeed with many, to die well, is much more their concern than to live well. But how few die with any positive certainty, that at death their souls will go to heaven ; for all admit their bodies must return to dust. With some of the very best of men, death "*is a mere leap in the dark.*" Some

are all their life-time in bondage through fear of death; and some have been driven to derangement and suicide by fearful anticipations of misery beyond it. It is because religious people lay their own creed so little to heart, that so few cases of this kind occur. They flatter themselves that they shall escape. But however well satisfied any man may be, that he is fit to die himself, who of this faith can have a moment's peace, while he sees his wife, children, father, mother, yea, the greater part of people around, all totally unfit for it. But alas! personal doubts and fears often haunt the best of men to the last. To use their own language—"their sun sets in a cloud, and they go to heaven in a mist," leaving but a poor recommendation to others, that their religion supports them in death. But from whence arises all this misery and anxiety? I answer; from having their minds led away from the hope of the resurrection from the dead, the only hope which the Bible presents to man for future existence or happiness. Their minds are directed to a mere heathen notion, and no wonder it should give little solid satisfaction, either in life or at death. In the Bible, the hopes of good men respected their being raised from the dead through the Messiah, who hath destroyed death, and brought life and incorruption to light through the gospel. Here is something solid and permanent for the mind of man to rest on, but the other is a mere phantom. Accordingly, no one in Scripture is ever mentioned, as haunted with the anxieties and fears so common now, that at death the soul might go to hell. And though several cases of suicide and derangement are recorded, not a hint is dropped, that they arose from anticipations of misery after death. God does not say this of Judas, though many good people are disposed to say it for him.

6th. Allowing my views to be true, and were they universally received, "Mystery, Babylon the great is thrown down and shall be found no more at all," Rev. 18. By her sorceries have all nations been deceived. What, pray has been the foundation of all her sorceries, by which she has deceived the nations? Dr. Beecher shall inform us. In his late sermon, preached before the American Board of Missions, speaking of the Catholic Church, he says—"The great merchandise was in the souls of men; the chief staples, indulgencies to sin; and nothing but holiness of heart and life was absolutely unpardonable." But has not the great merchandise among Protestants also been "*in the souls of men?*" We respectfully ask the Dr. can he deny, that he is engaged in this kind of merchandise? Is not the great work in which he is engaged—saving souls from endless misery? The radical difference between the Catholics and him is—his trade in the souls of men ends at death; the Catholics carry on the trade after it. The names of "*the chief staples*" may be altered, but the Dr. never will deny, that "the great merchandise" of both is in the souls of men. Catholics and Protestants are of one mind, that men have immortal souls to be saved from endless misery, and this soul-saving trade, has been carried on very extensively by both in past ages. The Catholics, have pretended to save men's souls after death as well as before it, and Protestants have called them every thing but good for this fraudulent part of the business. But why need the craftsmen of like occupation quarrel about such a trifle. Catholics, it must be owned, have greatly the advantage of Protestants, for their priests can save people's souls after death as well as before it; but Protestant priests can be of no service to people's souls after death. The following letter which I received from the late Dr.



Parish, shows that he had some plan in contemplation to be useful to the dead.

*Byfield, Sept. 9, 1824.*

REV. SIR,

Though a stranger to you, the name of Balfour has long been familiar to me. You have I hear published a Book, which I much wish to read, and our Booksellers have it not. I have been toiling at the same subject, or a part of it. Taking my hint from Campbell, I have labored to establish *the fact* that *Hades* is the invisible state, between death and the resurrection. My labor has been in *humble* form, no arguing; but simply quoting from something more than a hundred authors, from Iræneus and Tertullian down to Thomas Scott and Timothy Dwight, to show that this has always been the opinion of the greatest Divines. My object being to get a foundation on which to build another doctrine of the Universal Church, gone out of fashion among us,—*prayers for the dead*. I have ransacked Christian antiquity, to prove that this duty, and our notion of *Hades have always been considered good divinity*. Not having any idea of the quantity of materials I might find, when I commenced the inquiry, I supposed all I could find, and all I could say might be comprised in one short sermon, which would not have so *full* and *glaring proofs*, but it might be preached to an orthodox assembly; but though by degrees, I became very brief in my quotations, and very stingy, as to my own reflections; yet I think my manuscript is equal to three ordinary sermons. Nor dare I preach or print it, for I have no ambition to become the head of a Sect, or to have the honors of a martyr. Our orthodox Magazines would probably be afraid of it, anonymously. But I have forgot my errand, which was to ask whether you would send me

one of your Books, and receive for compensation one of my Bible Gazetteers, for which you may call at Armstrong's Bookstore, No. 50, Cornhill, Boston. Should this proposal meet your approbation, if you can send your Book to a driver of the Newburyport stage, directed to "Col. Jeremiah Colman, for Rev. E. Parish, Newburyport," it will be safe. Your toll-keeper might hand the Book to the driver.

If in your researches you recollect any thing respecting prayer for the dead, more than is found in Bingham's Antiquities, I shall be obliged if you will direct me. I pray you to excuse my freedom, and to believe me, cordially, Rev. Sir,

Your affectionate

ELIJAH PARISH.

How far Dr. Parish's plan was matured we are unable to say. It was expected the manuscript referred to in his letter would have been printed in the volume of his Posthumous Sermons. If report be true, he gave orders to this effect before his death. We regret its suppression, and still hope his family will favor the public with it. We have used some efforts to obtain a reading of the manuscript, but without success. The only reasons we have heard assigned for its not being published, are, it might injure the Dr's memory, and give rise to a controversy while he was not alive to defend what he had written. We are sorry if such reasons deter his family from publishing it, or are under the slightest apprehension that its appearance would sully the worthy character he sustained while he lived. Unless the Dr. prohibited its publication before his decease, the public ought not to be satisfied until it is given to the world, that all may see what were the results which a man of his mind and extensive investigations came to on the subject. Should it be

found that I am mistaken in my views, and should our orthodox brethren contrive some plan similar to the Catholics to save souls after death, I most heartily wish them success. I cannot help esteeming Dr. Parish's memory for his benevolent intention; for if the Calvinistic system be true, it is certain the greater part of the human race are in torment. Should some plan of this kind be adopted, it might be made useful in various ways. It would allay the contentions between Catholics and Protestants; it might be made to supersede the contemptible money begging system adopted to save the souls of the heathen; it would be a great conveniency to many people who will not have their souls saved in this world; and it might ultimately result in the salvation of all the damned, if souls may be saved after death as well as before it. It would at least be an improvement on Mr. Hudson's plan if it did not entirely supersede it. But if the views I have exhibited, are found upon examination to be correct, it puts a final end to all schemes of this kind and shows them to be entirely unnecessary.

But further; admitting my views correct it is manifest a most extraordinary game of imposition has been practised on the world for ages, by both Catholics and Protestants. Both have been pretending to save immortal souls from future misery, a thing which neither of them could do, for the want of the very thing they have been pretending to save.—Protestants have abused the Catholics, for pretending to save souls after death. But it is plain, the Catholic clergy have saved just as many souls after death, as the Protestant clergy have done before it, and that is none at all. How this curious imposition, first originated among Christians, and has gone on from generation to generation without detection, has been seen, Sect. 3. The immortality of the soul

and its existence to suffer or enjoy, in a disembodied state, had its origin among the heathen. It has also been shown how this and kindred doctrines found their way into the Christian Church. That those heathen opinions have formed the bases of all the superstitions in the Catholic Church, very few we think will dispute. At the Reformation some of the most glaring absurdities and superstitions were detected and rejected by the reformers through attention to the Scriptures. Among these, they rejected the imposition of saving souls after death; but still believing with the Catholic church, in the immortality of the soul and its suffering in a disembodied state, went on as before, to save souls before death. But allowing both to be equally impositions on the public, how were they ever to be detected? None returned, either from purgatory or hell, or could return, to tell the world the whole was an imposition. This was impossible, for there were no souls in either of those places to return. Catholic and Protestant clergy were then perfectly safe from all detection from this quarter. The cheat might go on forever without exposure, for "*the dead know not any thing.*" The only way in which it ever could be detected, was by an appeal to the Bible. The reformers did appeal to this book, and exposed the one half of the cheat, the saving of souls after death. But they still retained the other half, and from their day to this, Protestants have gone on saving souls before death. This other half of the cheat which they retained, I have been attempting to expose, and by an appeal to the same book. It is well known, that in the Catholic church the use of the Scriptures was long prohibited the common people. In this way they were prevented from ever detecting the frauds practised on them by their clergy. It is true the Bible has been circulated among Protestants, but shame-

fully neglected by them. It is only of late years it has come to be carefully and critically examined. It is this which has produced the controversies between Trinitarians and Unitarians and other sects. The more the Bible is examined, the mind of God will appear from it, and all the superstitions and impositions palmed on the world for his religion, will sink into oblivion. What man would risk his reputation in asserting that we Protestants have come to a perfect understanding of the Bible? Let every Christian then calmly consider if saving immortal souls before death has any more foundation in Scripture than saving them after it. The subject at least deserves their sober examination.

7th. Whether my views be true or false, all must allow, they give a degree of importance to the resurrection of Jesus Christ from the dead, which the common opinions do not. The grand concern with preachers and hearers, in health and in sickness, in life and at death, is to get the immortal soul saved and safely landed in heaven. It is a rare thing to hear a Christian say much about the resurrection of Christ from the dead or express his own hopes of being raised from the dead. It is rather by accident than design Christians in our day stumble on such topics. To say the least, they have their minds occupied with two hopes; one that their souls may go to heaven at death, and the other, that they shall be raised from the dead. Few will deny, but going to heaven at death, is that which most occupies their thoughts. But on my views, every man is entirely shut up for hope of future life and happiness to his being raised again from the dead. If not raised up at the last day by Jesus Christ, the hope of man is forever perished. The certainty of this depends on the fact of Christ's resurrection, which we propose to consider in the next Essay.

To conclude. If my views turn out to be true, in proportion as they are embraced, all merchandise in the souls of men must come to an end. The soul-saving trade, carried on for ages, both by Catholics and Protestants having ceased, a new era must commence, among all sects in regard to religion. Having no place to stand on in a future state, they will not be able any more to move this world with their sectarian dogmas, and damning spirit of each other, but must become one in promoting truth, holiness and love throughout the earth. May the Lord hasten this happy period whether my sentiments be true or false.

## ESSAY II.

### ON THE RESURRECTION FROM THE DEAD.

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THE doctrine of the resurrection from the dead, which we propose briefly to discuss, divides itself into two parts:—*the resurrection of Jesus Christ from the dead, and, the resurrection of man from the dead.*

#### SECTION I.

##### *On the resurrection of Jesus Christ from the dead.*

IN the New Testament the terms *anistemi*, *egeiro*, and *anastasis*, are used not only to express a resurrection from natural death, but the rising of persons in a variety of ways. They are used sometimes to express a moral resurrection, as in Eph. 5: 14. Col. 2: 12. John 5: 21. Rom. 13: 11. *Anastasis* is the word most commonly used to express a literal resurrection from death, but is sometimes also used otherwise. See Luke 2: 34. Rev. 20: 5, 6. John 5: 29. See on this last text, Sect. 2.

On the one *fact*, that Jesus Christ rose from the dead, rests the whole of Christianity. Prove this false, and it falls to the ground, and all hope of future life with it. In calling the attention of my readers to this subject, I shall

1st. Examine all the possible grounds on which *the fact of Christ's resurrection* can be disputed. I

am unable to devise any other than the following. 1st. That such a person as Jesus Christ never existed. It would be idle to discuss this, for a man might as well deny that Tiberius Cæsar, Pilate, or any other man ever existed. So far from deists denying that Christ ever existed, some of them have spoken highly of his character and morals.

2d. His resurrection from the dead, may be disputed on the ground, that he was not positively dead when his body was delivered to Joseph for burial. The different accounts, of Joseph's begging his body and its being laid in the tomb, may be seen, Matt. 27: 57—62. Mark 15: 42—47. Luke 23: 50—56, and John 19: 38—41. The question is, what evidence have we that Jesus was certainly dead? In answer, I observe, Jesus' life was not forced from him by excessive suffering on the cross, as many people suppose, but was offered up a free-will offering to God. It was *laid down*, John 10: 17, 18. Hence, when all things were accomplished, he said—"it is finished: and he bowed his head, and *gave up the ghost*." John 19: 28—30. Matt. 27: 50.

It is repeatedly said that "*he laid down his life*," 1 John 4: 16. John 15: 13. The death of the cross sometimes took several days to accomplish. But so satisfied were the soldiers that Jesus was dead, that when they brake the legs of the two men crucified with him to despatch them, they deemed it unnecessary to break his, for they "*saw that he was already dead*," John 19: 33. But to make sure work of it—"one of the soldiers with a spear pierced his side, and forthwith came there out blood and water." Medical men say, the *pericardium* was pierced, which of itself was sure to produce death. When Joseph begged the body of Pilate, Pilate marvelled that he was so soon dead; but did not grant it, until he *had called the centurion and asked him,*



whether he had been any while dead. And when he knew it of the centurion he gave the body to Joseph," Matt. 15: 43—46. It would be foolish to suppose, the Jews would have suffered the body to have been delivered, had they not been perfectly satisfied that Jesus was dead. What more circum-spection could have been used, to guard against all imposition on this ground? It is of no use to object, saying, that this account is given by Christ's friends, for his enemies the Jews never controverted his resurrection on the ground that he was not actually dead. Indeed, such an expedient to get rid of Christ's resurrection does not seem to have occurred to them. If it had, and if there was the least foundation for such a suggestion, beyond a doubt they would have availed themselves of it. It is then admitted on all hands, that Jesus Christ existed, and that he was dead. What then became of the body? It is allowed it was not found in the tomb on the third day. This leads me to notice

3d. That Christ's resurrection may be disputed on the ground that his body was swallowed up by the earthquake, which happened the morning his disciples say he arose. This would have been a very easy mode of accounting for its absence, had there been any grounds for circulating such a report; but both the tomb and the guards placed at it remained uninjured by the shock. Besides, had the body been swallowed up, the linen in which it was wrapped must have gone down with it, which was not the case. See John 20: 6, 7. The Jews would have gladly availed themselves of such a thing had there been any grounds for it. It would have saved them the trouble of inventing the story they did to get rid of the fact of Christ's resurrection. This leads me to observe

4th. That Christ's resurrection may be disputed on the ground that his body was stole from the tomb. On this ground and on no other is it disputed by the Jews. If any space of time elapsed, between the burial of the body and the placing of the guards at the tomb, this was the period they ought to have alleged in which it was stole. But such an idea does not appear to have occurred to them, and shows that there was no ground for such a supposition. Had they alleged such a thing, they would have made themselves a laughing stock to the public, and to all posterity. What! place a guard of Roman soldiers to watch an empty tomb! What! give them a dead body in charge, yea, seal the stone for security, yet not see that the body was there! There was no ground here for asserting that the body was stole, hence their account is thus stated. "Now when they were going, behold some of the watch came into the city, and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, say ye, his disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day." Matt. 28: 11—13. No deist can accuse Christ's disciples of telling a lie about this, for this story is still reported by the Jews until our day.

1st. The soldiers are instructed to say—"his disciples came by night and stole him away while we slept." This charge against the disciples is general; no one of them is particularly accused, nor is any attempt made to prove it. But how came the disciples to *know the soldiers would sleep on their*

post ; when they would go to sleep ; how long they would continue in it, or that they would all sleep at the same time ? Again, if the soldiers were asleep, how could they know who stole the body ? If they were not asleep, why did they suffer any one to steal it ? Let it be admitted they did sleep, and found the body gone when they awoke ; they might suppose it stole by the disciples, but of this they could not be certain, for it might be true that Jesus had risen from the dead. This every candid man will allow. The story bears on its face the marks of falsehood and absurdity. If it served for the moment to circulate among the unthinking multitude, no sensible man could either urge it or defend it. Hence in all the opposition of the Jews, afterwards to Christianity, this story is never brought forward in refutation of Christ's resurrection. It is so grossly absurd, that the most unprincipled soldier required "*large money*" to be concerned in it. They were too simple, honest-hearted men to invent it, for it appears they related the simple facts of the case. It required wiser heads than theirs to fabricate such a story ; and before they would be concerned in its circulation, a large bribe and a pledge of personal security must be given them.

2d. But let us examine if it was possible for the disciples to steal the body ; yea, if things were not so ordered in divine providence, as to preclude such a suspicion. It is but reasonable to suppose, that Jesus had a grave assigned him in common with the two malefactors crucified with him. But it was so ordered, that his body was laid in Joseph's tomb ; and thus he made his grave "*with the wicked and with the rich in his death,*" Isai. 53: 9. comp. Matt. 27: 57—66. Mark 15: 42—47. Luke 23: 50—56. John 19: 38, 42. It was never denied by the Jews, that Jesus' body was laid in Joseph's tomb, and it is

admitted in their own story, that it was not found there on the third day. What then became of it? Were the circumstances favorable to facilitate the disciples' stealing the body? The very reverse of this was the case, for 1st. The tomb was not in some obscure place in the country. No, it was in a garden nigh at hand, and in the place where Jesus was crucified. It was under the eye of the Jews, and their rulers were all alive to prevent such an imposition. See the History. 2d. Jesus' body was laid in Joseph's own *new tomb* wherein never man before was laid. Luke 23: 53. No other person therefore could arise from this tomb but Jesus. 3d. The tomb was hewn out of a rock. If the body was stole, the disciples must have entered by the door; for allowing the soldiers to have been asleep, it is absurd to suppose they could have dug through the rock without awaking them. How they could even enter the tomb by the door without this, is hardly supposable, for the women said among themselves—"Who shall roll us away the stone from the door of the sepulchre? For it was very great." If the body was stole, it was most likely done by the female disciples. They saw it deposited in the tomb, Luke 23: 55. Mark 27: 55, 56, and they were the first found at the sepulchre on the first day of the week. The timidity of their sex however forbids this, for is it at all probable, that a few females in face of a Roman guard, during the darkness of night, should undertake to steal a dead body from a tomb? This was even too much for the Jews to affirm, hence their charge is general, without naming the sex or the individuals. Who then among the male disciples had courage enough to undertake such an enterprise? Not surely Peter, for a short time before he had with oaths affirmed—"I know not the man." Peter even rebuked Jesus when he announced, that he should

suffer death at Jerusalem. Nor did any of the disciples understand what Jesus meant by rising from the dead. In the garden they all forsook him and fled. Nor does it appear a single disciple expected his resurrection, far less adopt measures about a pretended one. On the contrary, many circumstances might be noticed, showing, that they had no such event in contemplation. They were slow of heart to believe his resurrection when it was announced to them, and nothing but ocular demonstration would satisfy Thomas of its truth. Their state of mind respecting this may be seen, Luke 24, and in other passages. 4th. If the disciples came by night and stole the body, it was after the Jews had done all in their power to prevent it. It has been seen from Matt. 27: 63—66, that Pilate was applied to for a guard to watch the sepulchre, and the stone was sealed for security. This was the very worst policy the Jews could have adopted, for the very precautions they adopted to guard against all imposition, proclaims the falsehood and absurdity of their own report. Had they left the disciples to their own course with the body, plausible ground would then have been laid for asserting they had stole it, and were imposing on the world by preaching that Jesus had risen from the dead. But as the case now stands, their story is left without the shadow of a foundation. It never was denied by the Jews, that they adopted such precautions to prevent imposition. No, their story not only admits that soldiers were placed at the tomb, but that they had slept there; and it was while they were asleep the disciples came and stole the body away. Such are all the possible grounds on which the resurrection of Jesus Christ can be disputed. We are unable to devise any other, and surely no Christian need be under the slightest apprehension, that the foundation of his faith and *hope shall ever be swept away by them.*

2d. Consider the evidence of the fact that Jesus Christ rose from the dead. The fact we are about to investigate, is not, did Jesus Christ raise himself from the dead? This the apostles never asserted, but constantly affirmed that God raised him from the dead. If he was the Supreme God he must have raised himself. Yea, if the doctrine of disembodied spirits be true, why could not Christ's disembodied spirit have raised his body from death, allowing the power by which he raised others was derived, unless all this power ceased at his death? Christ always declared his dependance on God for life, and all he possessed. Nor is the question we are to discuss—that the apostles or any other persons saw Jesus rise from the dead. To establish the fact of Lazarus' resurrection, it was not necessary that any person should see him rise. Those who knew Lazarus before, were certain he was dead, and seeing him after he rose, were just as certain of the fact as those who stood by the tomb and saw him obey the call—"Lazarus come forth." So in respect to the resurrection of Jesus.

The *fact*, the *simple fact* we are about to consider is—*did Jesus Christ rise from the dead or did he not?* This fact is alleged to have taken place nearly two thousand years ago. The evidence of it must be ascertained in the same way as any other historical fact, which took place at the same distance of time. The fact was of such a nature, that any ordinary man was just as capable of judging concerning it, as the wisest philosopher. A philosopher, in doubtful cases, might be more competent to judge than a fisherman if a person was actually dead; but allowing both the same opportunities of satisfying their senses, concerning one with whom they had been acquainted, who had died and come to life again, the latter is just as competent a judge as the former. The one

can see, and hear, and feel, as well as the other, unless the senses have been impaired. All Christians believe Christ rose from the dead, and this faith originates from the testimony of the apostles. Let us then consider

1st. The original witnesses of the fact, that Christ rose from the dead. The special appointed witnesses of this fact were twelve men. This number was kept up, for when one was chose in place of Judas, the object is thus expressed—"to be a witness with us of his resurrection," Acts 1: 22. To constitute one an apostle, it was necessary to have seen Jesus Christ after his resurrection. Hence Paul in vindication of his apostleship says, 1 Cor. 9: 1, "have I not seen Jesus Christ our Lord?" And the grand object of our Lord's appearing to Saul, Acts 26: 16, was to make him, "a minister and witness of his resurrection." None of the apostles were self constituted witnesses but expressly appointed. Our Lord's last words on earth and addressed to his apostles were "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth," Acts 1: 8, 9. comp. Matt. 28: 19, 20.

That these witnesses constantly testified that Jesus Christ rose from the dead, is not disputed by any man. The question is, was their characters such as to entitle them to credit? Certainly; for what part of their character can be assailed to discredit their testimony? Is it their natural capacity? But what Jew or deist ever seriously thought, that our Lord selected twelve ideots, or persons devoid of natural capacity to be witnesses of his resurrection? Men of ordinary minds were just as fit to be witnesses of this fact as persons of the greatest natural talents. Is it their education which is assailed? But pray,

what extraordinary education was required to judge of a fact, where the bodily senses alone were necessary? Does any man require a liberal education to see, hear and feel? We never heard it alleged, that the apostles were either blind, or deaf, or impaired in any of their senses. Well, is it their poverty and want of distinction in society, which discredits their testimony? What rational man ever thought that it was necessary for a man to be rich, and elevated, to give testimony to a fact, which any man whose bodily senses were not impaired, was as capable of judging of as the highest in society? Are the morals of the apostles impeached? But who can impeach the morals of those men with the least show of truth? Is it not rather to be suspected, that the severity of their morals is a reason why many reject their testimony? Many deists are even candid enough to own that Christ and his apostles were excellent moralists. Is it then their veracity and integrity which are called in question? But who, pray, ever detected one of those men in a single falsehood, or even offered to expose them as liars and deceivers in regard to their testimony? They were plain, honest men, unimpeached even by their enemies of such crimes, or of having any such designs.

All the apostles were uniform and explicit in testifying that Christ had risen from the dead, and persevered in it to the last, in face of all opposition. There was no doubt or hesitancy in any one of them as to the fact. Neither promises, nor threatenings, nor death itself, could make them waver. Nothing said or done to them, created a single suspicion in their minds, that they were deceived themselves or were attempting to deceive others. Nor do we find that their enemies confronted them with contrary testimony, or attempted to detect their imposing such a falsehood on the public. Though it was perceived



their testimony implicated the whole Jewish nation in the blackest guilt, and all ranks were solicitous to suppress it, they found it impossible. The fact is, they were unable to disprove their testimony, and as to the miracles they wrought in confirmation of it, they were never suspected to be false, but were admitted as true even by their enemies.

To say the apostles were enthusiasts will not do, for no men ever appeared freer from enthusiasm in their preaching and in all their proceedings. Nothing like rant or cant appears either in their matter or manner. No noise, or violence, or heat is discernible about them. On the contrary, they are calm, deliberate, rational, and self-possessed in all they say and do. They discover the fullest and deepest conviction of the truth of their testimony, and its importance to the world; but avoid ostentation, or extraordinary effort to excite astonishment in others. No bitterness is shown to any who rejected it, nor do they retaliate upon their persecutors. They show no desire to proselyte a single individual to their cause, but by the conviction of truth. They delivered their testimony, offered evidence of its truth, and left it to produce its effect, without the least apprehension of being detected in either fraud or falsehood. They appeal to facts in presence of their enemies, which none of them could disprove, Acts 2: 22. It would be much more rational to call them madmen than enthusiasts, for enthusiasts have the use of their bodily senses. If deranged they might fancy Jesus had risen from the dead, but if sane, and had stolen his body from the tomb, they must have been conscious that they were liars and deceivers. Paul allows that if Christ was not risen, the apostles were "*false witnesses of God.*"

It is contended, and justly, that men are governed by motives. What motives, then could induce the

apostles to deceive others? No man will assert, that they could either have the approbation of God, or their own consciences to lie or deceive. Worldly gain they neither sought nor obtained, and even popularity and praise of men were denied them. It is impossible to point out any advantage they gained in this world, and how could they expect a reward in the life to come for being liars and deceivers? If shame, reproach, worldly privations, bonds and death may be called a reward, of this they had abundance. But they persisted in their testimony until death, and some of them sealed it with their blood. No one of them turned traitor, divulged the fraud, and exposed all the rest concerned in it. If the apostles were liars, in testifying that Christ rose from the dead, let this be proved; for it is a law in all civilized society, that a man be considered innocent until he is proved guilty.

But the place where, and the time when, they began giving their testimony, confirms its truth. They began at Jerusalem, the very place where they declared Jesus had risen from the dead. Had the apostles gone to some remote province of the Roman empire, and began declaring that Christ rose from the dead at Jerusalem, this would have afforded room to suspect imposition. But they commence in the capital of Judea, where the fact they alleged happened; and in the most public manner proclaim it; yea, appeal to their enemies, whose honor and interest were deeply concerned to refute it, if they were able. But was this ever done? Or was it ever attempted, except by persecution? This, all will allow, can never convince men's understandings. Had the apostles wished to get up a new religion, founded in falsehood, not a spot could have been better selected to begin, where such a scheme would have been crushed at its commencement. Here every

thing was unfavorable for the success of such a project. Civil and ecclesiastical power, religious prejudice, public opinion, and even popular rage, were all against them. A few days before all these were combined in effecting the death of their master. And what could they expect, in coming forward to announce that he had risen from the dead, and implicating the whole Jewish nation as his murderers? They were worse than madmen to make such an attempt, unless persuaded of the fact they announced, yea, possessed fortitude more than human to do it notwithstanding this persuasion.

But the manner in which the apostles bore witness to Christ's resurrection also deserves notice. It is said, Acts 4: 33, "and with great power gave the apostles witness of the Lord Jesus: and great grace was upon them all." This they did in the most open manner; in the temple and all public places where the people resorted; in the presence of thousands, whether friends or foes; and in opposition to all the threatenings of civil and ecclesiastical rulers to the contrary. The rulers of the people were vexed and cut to the heart at their testimony, and doubted what would be the result if they were allowed to proceed. They commanded them not to teach in the name of Jesus. They threatened them to desist, but all to no purpose, Acts 4: 2, and 5: 28. They sent them to prison, but this was also vain; and the final advice of Gamaliel was—"refrain from these men and let them alone; for if this counsel, or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it: lest haply ye be found even to fight against God." But in spite of all that could be done to oppose them, the disciples increased greatly in Jerusalem, and even a great company of the priests were obedient to the faith, Acts 6: 7.

Two questions now present themselves for candid consideration—*What evidence did the apostles say they had themselves that Christ had risen from the dead? And, what evidence did they afford others to induce them to give credit to their testimony concerning it?* 1st, What evidence did the apostles say they had themselves that Christ had risen from the dead? They constantly testified that God raised Christ from the dead, Acts 2: 24, 32. 3: 15, 26. 5: 30. 13: 23, 33. 2 Cor. 4: 14. Col. 2: 12. Heb. 13: 20. 1 Thess. 1: 10. Gal. 1: 1. God's mighty power was displayed in his resurrection, Eph. 1: 19, 20. They also testified that God raised Christ up the third day, as we shall see afterwards. And that he was the first who rose from the dead, Acts 26: 22, 23; which evidently means, that he was the first who rose to die no more. Others had risen from the dead, and some of them were raised by himself, but they all died again. Christ was the first over whom death should not again have dominion, Rom. 6: 9. Acts 13: 34. Hence he is called "the first born," and "first begotten from the dead," Col. 1: 18. Rev. 1: 5. Of Christ's resurrection the apostles declared themselves the appointed witnesses, Acts 2: 32. 3: 15. 5: 32. The question is, What evidence do they say they had of this fact? They say, "this Jesus hath God raised up, whereof we all are witnesses. Him God raised up the third day, and showed him openly, not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he arose from the dead. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. To whom also he showed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of

God. He was seen of Cephas, then of the twelve : after that he was seen of above five hundred brethren\* at once ; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James ; then of all the apostles. And last of all he was seen of me also, as of one born out of due time," Acts 2: 32. 10: 40, 41. 13: 30, 31. 1: 3. 1 Cor. 15: 5—9. See also the following passages to the same purpose ; Matt. ch. 28. Mark 16. Luke 24. John 20 and 21. Matt. 26: 32. Mark 14: 28. The apostles then declare that they saw Christ after his resurrection, not once or often, for he was seen of them forty days. During this period he spoke to them of things pertaining to the kingdom of God. He ate, drank, and conversed with them. He showed them his hands and his feet pierced by the nails on the cross ; yea, he urged Thomas to satisfy his incredulity, by putting his finger into the print of the nails, and to thrust his hand into his side. At last they say they saw him ascend into heaven and a cloud receive him out of their sight, Acts 1: 9. In short, unless the senses of the apostles were perfectly bewildered and rendered useless to them, it was not possible they could be mistaken.

2d. What evidence did the apostles afford to others to give credit to their testimony ? Their merely saying they had seen him after he was risen, and eat, drank, and conversed with him, were not sufficient evidence, that the fact was as they asserted. It might be true, but being a fact of a very extraor-

\* Were these five hundred persons brethren at the time they saw Christ, or did they become so afterwards ? If brethren at the time they saw him, how happened it that the number of the disciples, just before the day of pentecost, were only one hundred and twenty ? If they became brethren afterwards, perhaps in consequence of seeing him, it accounts for their not being present with the one hundred and twenty. It also removes the objection sometimes made—that none but Christ's disciples saw him after his resurrection. But I merely suggest the idea for consideration.

dinary kind, required more than mere assertion to establish it. If they were sane, and had the use of their senses, they could not be deceived themselves, but still they might be impostors wishing to deceive others. It was vain for them to expect much attention to their testimony on their unsupported assertion. By what evidence then did they support their testimony, showing that it was true, and that they were not deceived themselves, nor were imposing on others?

1st. The extraordinary powers with which the apostles were endued, on the day of pentecost, not only qualified them for giving their testimony, but was conclusive of its truth. They were prohibited from commencing it until thus qualified. One or other of the following grounds must then be taken here, for we can devise no other. 1st, That God endowed the apostles with power to speak a variety of languages and work miracles, the more effectually and extensively to publish a falsehood and deceive the world. But as neither Jew, deist, nor any other man will advocate this, it must, 2d, be contended that no such extraordinary powers were conferred on the apostles. But how such a position is to be defended I know not. The facts detailed, and the miracles recorded in the Gospels, and referred to in the Acts and Epistles were all of a public nature, subject to the inspection of all. From the time of our Lord's ascension into heaven, until the books of the New Testament appeared, the apostles and others were employed in proclaiming the fact of Christ's resurrection, and working miracles both among Jews and Gentiles. Societies of Christians were formed in all the principal cities of the Roman empire in the course of thirty years after Christ ascended. It was necessary such societies should exist before the books of the New Testament appeared,

to whose care they might be committed. It could not have been otherwise with the Epistles, for they were written to churches and about their concerns. Nor with the Acts, for it is a history of the first preaching of the gospel and the planting of those churches. Most of the books of the New Testament were made public before that generation of men passed away who had witnessed the facts and transactions which they record. The dates of the books are in the period of the lives of many who were in the prime of life when Jesus was on earth. Those writings were received by Christians, and held sacred among them. But could this have been the case if they contained what they knew to be false? They appeal to miracles wrought among them, extraordinary gifts conferred upon them, and to a multitude of facts and things, which if not known to be true, must not only have caused their rejection, but have rendered the writers ridiculous the moment their books appeared. Their enemies, the Jews, never attempted to deny, but allowed the reality of the miracles of the apostles, and were confounded to hear them speak, in a variety of languages, the wonderful works of God. But the evidence of the miracles does not merely rest on the New Testament. No evidence appears that this was ever disputed by friends or foes. All the early writers, whether Christian, Jewish, or Heathen, admit their reality. The opposers of Christianity in those days, never objected to it on the ground that the miracles were false, or that the apostles were never endowed with the gift of tongues. It was too near the period when such things happened, to risk this, but is done now by some, who certainly are less capable to determine the facts of the case.

3d. No other alternative is therefore left, but to believe that Jesus Christ rose from the dead, as the

apostles testified. To reject this, is to refuse being regulated as to faith or unbelief by evidence, yea, to remain sceptical in spite of evidence. It deserves to be noticed, how differently ancient and modern deists think, and reason and act, relative to this subject. Ancient deists say—"what shall we do to those men? For that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it," Acts 4: 16. But what say modern deists? Let us hear Mr. Hume. He is much perplexed with the subject of Scripture miracles. After *asserting* that no testimony for *any kind* of miracle has ever amounted to probability, much less to a proof, he thus writes—"We may establish it as a maxim, that no human testimony can have such force as to prove a miracle, and make it a just foundation for any such system of religion." But who could ever suppose that the same Mr. Hume should add, in a note, the following remarks? "I beg the limitation here made may be remarked, when I say, that a miracle never can be proved so as to be the foundation of a system of religion. For I own that otherwise there may possibly be miracles, or violations of the usual course of nature, of such a kind as to admit of proof from human testimony." Mr. Hume had no objection to miracles, provided we allow, that "a miracle can never be proved so as to be the foundation of a system of religion." But why make religion an exception? For whatever proves or disproves the possibility of a miracle in relation to religion, must do the same as to miracles in all other cases. If human testimony is admitted, proving that a miracle has been wrought in any case, it must equally prove that they may have been wrought in confirmation of religion. What could induce Mr. Hume, as an honest man, or candid philosopher, to admit that "there may possibly be



miracles of such a kind as to admit of proof from human testimony," yet deny the same privilege to religion? But such are the arbitrary, uncandid statements of Mr. Hume, which are no honor to his memory. The miracles referred to by him and other deistical writers, said to have been performed by the emperor Vespasian, and at the tomb of the abbe Paris, shows an equal want of candor. Those pretended miracles, are believed by deists themselves to be gross impositions. They refer to them, not to lead their readers to distinguish between what is true and false, but by blending them with Scripture miracles, to bring the whole of divine revelation into discredit. But is it candid or rational to reject all miracles because some pretended miracles have been palmed on the world for true ones? Why not, then, say Mr. Hume was no philosopher because the world has furnished so many pretenders to philosophy? For a complete refutation of his Essay on Miracles, see Dr. Campbell's reply to it. The Dr. shows the sum of his Essay to be this—"that it is impossible for God Almighty to give a revelation attended with such evidence, that it can be reasonably believed in after ages, or even in the same age, by any person who hath not been an eye witness of the miracles by which it is supported." Dr. Campbell asks—"Now, by what wonderful process of reasoning is this strange conclusion made out?" He then proceeds to refute Mr. Hume's reasoning, and shows, in a most conclusive manner, that he begs the question in dispute, that his favorite argument, gloried in, is founded in *error*, is managed with *sophistry*, and is at last abandoned by himself as untenable.

We should think every candid man would take the opposite ground to Mr. Hume, and say, if miracles are wrought and admit of proof from human testi-

mony, they would be wrought in favor of religion. Indeed, miracles are certain proof, and perhaps the only proper proof of a revelation from God. No miracle was ever wrought to establish a falsehood, and the Jewish and Christian revelations which make known one religion, is the only religion which was ever confirmed by miracles. The Jews contend that their prophets wrought miracles in confirmation of their testimony. Respecting the apostles, Christians believe that—"God also bore them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost according to his own will," Heb. 2: 4. But

2d. The apostles quoted the Old Testament, showing that both the fact of Christ's resurrection, and the extraordinary gifts conferred on them had been foretold by the prophets. This Peter did, as any one may see by consulting Acts 2. It is likely a deist would say, "What is more common than for people to quote the Bible in proof of their religious notions?" True, but I ask, how came such predictions to be found in writings so ancient? And can any deist show, that there was no connexion between Peter's quotation and the events to which he said it applied? But, passing this, I ask further, how could Peter quote the Old Testament in proof that extraordinary gifts were to be conferred on them, if in fact none had been bestowed? It is evident he made his quotation from the Old Testament to account to the wondering multitude for what had just happened, for they were amazed at hearing unlearned men speak, in so many different languages, the wonderful works of God. We see no room for evasion here, but to say, that all that is related, Acts 2, is a sheer fabrication. But with equal truth might a man affirm that no such man as Peter ever existed, nor no such feast as the day of pentecost was ever observed.

3d. The astonishing success of the apostles' testimony is no small evidence of its truth. Not every thing attended with success is true, for if so, some of the grossest errors and superstitions would be true. What then makes the case so much different here? I answer, 1st, the nature of their testimony. It proposed to save the world, by preaching salvation through a person crucified as a common malefactor, said to have risen again from the dead. This message was to the Jew a stumbling block and to the Greek foolishness. Hence it was mocked at when Paul preached at Athens. 2d, The persons employed in publishing the testimony. The apostles were destitute of wealth, rank, learning, power or influence in society. On the contrary they were selected from the foolish, weak, and despised things of this world, to bring to naught things that are, that no flesh should glory in his presence. 3d, The mighty host they had to oppose, and the obstacles their testimony had to surmount. The whole Jewish nation, yea, the whole world were opposed to them. Public opinion, educational prejudice, human eloquence, civil and ecclesiastical power, long established customs, and deeply rooted superstitions, were all combined and arrayed against them and their testimony. All that was counted good or great, wise or glorious, stood opposed to them. It was one of the maddest projects men ever attempted, if the fact of Christ's resurrection was not true; yea, allowing it true, unless they were specially supported by God in their work. But they did engage in it, and succeeded to an extent, unexampled in the annals of the world. 4th, The means by which the apostles' success was obtained. They began at Jerusalem among the very people where the fact they alleged had happened. This was the very seat and centre of all opposition; but at the very first opening

of their testimony, three thousand fell before the fact and the evidence adduced in support of it. But how happened this? Was it the powers of the apostles' eloquence, that persuaded so many to believe what they knew to be a lie? No, this magic wand they neither had nor used. See 1 Cor. 2: 1—4. Acts 4: 13. Supposing they had it, who can believe they could produce such an effect by it, in such a place and among such a people? Well, did they avail themselves of the popular opinions or prejudices of the people? No; for these were all against them. Did they then hold out worldly ease, honor, or profit, to make their proselytes? The very reverse of this was the case. Did they use force to compel people to embrace their testimony? They had not this in their power, but on the contrary their doctrine condemned all force whatever in things of religion. They surely then must have crept into houses and frightened men, women and children to become converts, by the terrors of an endless hell? No such thing; for no apostle ever said a word about such a hell to Jew or Gentile, in the whole course of their preaching. That their success was astonishing, all history, sacred and profane, testify. By what mysterious means, then, did they succeed? In no other possible way can it be accounted for, but by admitting that their testimony was true, for great is truth and must prevail. They stated the simple fact, that Jesus had risen from the dead; they appealed to miracles in attestation of its truth? And God bore witness to their testimony, so that multitudes believed and turned to the Lord. In the course of thirty years after Christ's resurrection multitudes of converts were made in all the principal places throughout the Roman empire. In the course of a few centuries it had become so general, that the civil power took Christianity under its protection.

From that period it became corrupted, and against these corruptions most infidels aim their opposition. Infidels have done much to open men's eyes to these corruptions, and some, not distinguishing between these corruptions and Christianity in the New Testament, have become infidels. Clear away all this rubbish as fast as you please, but we present you with the fact on which Christianity stands, which never has, nor never can be assailed with success. And why? I answer—*because it is true.*

4th. The predictions which Christ uttered during his public ministry, are evidences of the truth of his resurrection. I shall merely notice the following, which have all been literally fulfilled. Did not Christ, then, predict the manner of his sufferings and death at Jerusalem? No one can well dispute this. In connexion with this he also predicted his resurrection from the dead. Well, did he not suffer and die at Jerusalem in the very manner he foretold? Why then admit the truth of his prediction as to his death, yet dispute the truth of his resurrection, uttered in connexion with it? Why admit him a true prophet in the one case and not in the other? The Jews allowed he had predicted his resurrection as well as his death, and adopted measures to prevent any imposition. Again; Christ predicted the destruction of Jerusalem, and the dispersion of the Jews among all nations forty years before it took place. This fact is a standing public monument to all nations to this day, and whoever sees a Jew sees a proof of it. There is no way of escape here, but by proving that Christ never uttered such a prediction, but that the Gospels were written after the destruction of Jerusalem. But even this would not relieve the difficulty, for the question still returns, who could *guess* so well as to tell us, that the Jews were *to continue* so long in their dispersion?

The truth of the apostles' testimony, is generally disputed on one or other of the two following grounds: indeed it would be difficult to devise any other. 1st, That they were deceived themselves. Such as take this ground allow their sincerity, and express their surprise at their zeal, perseverance, and suffering in such a cause. It is frankly admitted, that men may be, and often are, deceived in matters of mere theory. Ingenious speculations may bewilder their minds. Imagination may also be heated with enthusiasm, and what they wish true may at length come to be confidently believed. But this can never take place with plain facts, subjected to all the senses, and that for forty days, as was the fact of Christ's resurrection. Besides, what a strange deception the apostles must have been under, to say they cured the sick, wrought various miracles, and appealed to people among whom they were wrought, yet all this was a mere delusion they labored under. Not only so, but said they spake a variety of foreign languages, yet did not understand a word of them. Moreover, appeal to persons that they had communicated to them extraordinary gifts, yet had imparted nothing.

2d. That they deceived others, and knew they were deceiving them. But pray what inducement had they to do this? In the fate of both John and their master, they saw what they had to expect by espousing his cause, and had tasted the bitter cup before Jesus' death. He fairly forewarned them of their prospects in his cause, John 16: 1—4. After Jesus' death they might have abandoned it, and returned to their former occupations, for then the Jews looked on them as contemptible. But no, they came forth after the day of pentecost, like giants refreshed with wine, and bore down all opposition to their testimony. If they could be accused of any

worldly motive to lie and deceive, it was a love of preeminence among themselves. This spirit appeared while Jesus was with them, but was severely reprehended by him. After the day of pentecost, nothing of this spirit is discernible among the apostles, but the reverse. All must allow that to deceive others or to do evil that good may come are strongly condemned in their doctrine. None will deny that they taught a system of the strictest holiness and purity, and were examples of it in their own conduct. But, it is contrary to all known principles of human nature, to allow this to be their character, yet suppose them knowingly imposing on the world a piece of deception. This is as irrational as to suppose men will choose misery instead of happiness for its own sake. If an individual is found to do so, yet when did the world furnish a number of men, who agreed to practise holiness and purity, and suffer disgrace, pain and death, that they might have the pleasure of deceiving their fellow creatures? And where do we read that a number of men did this, and persisted in it till death, without some one of them exposing the deception? But did any one of the apostles, from fear of suffering, from love of gain, or from any other cause, disclose the secret imposture, and break up this iniquitous combination? No, though some of the apostles quarrelled, and separated, yet nothing like fraud or deception is discovered among them. But what must put this beyond all doubt is the case of Judas. He was admitted among the disciples; was a devil, or a spy from the beginning: if he had known any secret combination among Christ and his disciples, he no doubt would have been brought forward on the trial of Jesus as a witness, for the Jews could not find proof against him. But though privy to all that took place, he had no evil thing to say of them. On the contrary he said

“I have betrayed the innocent blood,” and sealed his testimony with his own blood. Some have wondered that Jesus admitted Judas into the company of his disciples. But if the attestation of Judas to Christ is taken into view, it shows us the wisdom of the measure, for here was evidence from one who knew all, was once a friend, but turned an enemy. In connexion with this we may notice the case of Saul, who from being an inveterate enemy became a warm friend. But what could induce him to this, but his seeing Jesus, as he declares? Unless this had been true, would he have relinquished what he did, and subject himself to all he suffered, taking part with a parcel of deceivers and fanatics? That he did so, who can deny? It remains for the opposers of the faith of Christ to assign an adequate cause for such an effect. In fact, can they furnish from the annals of the world, an instance, where twelve men maintained consistency in a falsehood in deceiving the world for so long a time? In the midst of such a scene of opposition; involving so many things; placed in so many varied situations; and constantly watched by their enemies, if possible to detect them. The apostles attest facts, about which, from their very nature they could not be deceived. And instead of having any interest in deceiving, the very reverse of this was the case. Whoever consults their writings, must allow that they bear the strongest marks of truth. Their narratives are entirely removed from any thing like enthusiasm. No rant or raptures; no credulity or self conceit; nothing like heat, or passion, or dogmatism appears. All is sober, regular and dignified. The candor and impartiality with which they relate their own ignorance, prejudice, and faults, is astonishing. They relate things just as they were, not regarding whom they might affect; they adhere to their testimony amidst



all opposition, trials, and persecutions ; and most of them sealed it with their blood.

But admitting for a moment that the apostles were deceivers, how are we to account for the deception and conduct of contemporary Christians? Many of them were well acquainted with Christ, had heard his discourses, saw his miracles, and had also seen him after he rose from the dead. They also were witnesses of the miracles of the apostles, by which the fact of his resurrection was attested. Yea, many of them were partakers themselves of extraordinary gifts, conferred by the laying on of the apostles' hands. These gifts are allowed to have continued over a hundred years, and some allege for two or three hundred years in the church. Be this as it may, it is indisputable, that within a few years after Christ's resurrection, churches were collected in all the principal cities of the Roman empire, and these churches were regulated by the doctrine and laws of Jesus. No man will dispute, that the grand facts recorded in the four Gospels and Acts of the apostles, form the ground work of all that is contained in the Epistles. Nor can any man dispute, that the Epistles were addressed to those churches, and received by them. But how preposterous to suppose, that the persons composing those churches should be appealed to as eye witnesses of miracles they never saw performed, and as possessing extraordinary gifts which they knew had never been bestowed on them. Besides, how could they bear to be reprov'd for faults which they had not committed ; admonished respecting errors they had not embraced ; and named in those letters sometimes with disapprobation? The fact of Christ's resurrection is constantly appealed to in them, as the grand fact on which their faith and hope rested. The persons addressed, are spoken of as having renounced, not only

their former religion, but also their wicked course of life upon believing in Jesus, and for his name's sake had suffered not only shame, reproach, and persecution, but had taken joyfully the spoiling of their goods. Could all this be a piece of mere delusion and imposture? Among the first Christians, strifes, divisions, and various sects soon arose. But I ask, did any of these arise from doubts, or disputes about the truth of the fact that Christ was risen from the dead? And that his resurrection was all a piece of deception? No, nothing like this is to be found. They all received, and appealed to the same writings of the apostles, and read them in the churches in presence of friends and foes, and his resurrection from the dead is admitted by all as the foundation of their faith and hope.

We have confined our attention to the evidence of the fact of Christ's resurrection arising from its friends. I shall merely glance at the evidence of it, arising from its enemies, leaving the reader to pursue the subject in detail at his leisure. Its opposers were, 1st. Jews. The whole New Testament shows the Jews to have been the most violent opposers of Christianity, and persecutors of Christians. Trypho, a Jew, with four others, held a dialogue with Justin Martyr, in the year one hundred and forty, against the Christian religion. Lucian's prejudices against Christianity about the same time were very great. But neither of these men, so much as attempted to dispute the facts of Christianity, or the miracles whereby it was attested. Trypho's objections to it, were founded on what he deemed absurdities in the New Testament. It has often been urged, why did not Josephus give an account of Christ and Christianity? I answer, his very silence shows he could not contradict the facts or miracles, and that his silence *was from design*, seems evident,

as he has given an account of other religious-sects in Judea, and even of John Baptist.

2d. Heathens. Celsus, Porphyry, Hierocles, and Julian, were the chief heathen opponents of Christianity, during the first four centuries, by their writings. Although they were its most learned opponents, they were compelled to admit the facts of Christianity, and also the miracles by which it had been attested. Eusebius, Tacitus, Suetonius, Trajan, Pliny the younger, all bear their testimony to the principal facts of Christianity. The above Jews and heathens, had the best means of refuting the facts, and suppressing Christianity if it could have been done. The fact of Christ's resurrection, is inseparable from Christianity, and it is a fact invalidated by no contrary testimony. The apostles, publicly and boldly asserted it in the very city where it happened; and immediately after it took place a church was founded there, the chief article of their creed being that Christ was risen from the dead. This fact was rapidly spread throughout the whole Roman empire, by the writings, preaching, and persecutions of those who believed it. If the Christian religion was true, all other religions were false. To put it down, was of course a matter of deep concern to all. But let it be noticed, that the general facts of Christianity, and the miracles attending it, were on all hands admitted, and reasoned on both by friends and foes, Jews and Gentiles. A statement, under the authority of the Jewish and Roman governors, contradicting the facts and the miracles of Christianity, would have done more to suppress it, than all the reasonings of philosophers, and persecuting edicts of the Roman emperors. But nothing of this kind appeared. It is not even surmised that the facts of Christianity were false, the miracles a piece of deception, and the writings of Christians

spurious. Not a vestige of evidence appears in all antiquity of any contradictory statement like this, either by high or low, rich or poor, a false friend or declared enemy. It was an easy matter to have done this, could it have been done, for all the power of doing it, was in the hands of the enemies of Christianity. Besides, there was no vagueness in the events, facts, or miracles related, but on the contrary they are related with minuteness. Time, places, and circumstances are related. They are connected with other facts, and with public men, public places, and public measures. The persons on whom the miracles were performed, are often named, the places where performed, and the occasions of them are distinctly stated. In short, Jews and heathens, are deeply involved in guilt and disgrace, if Christianity cannot be proved false. The conduct of the Jewish rulers for hypocrisy, covetousness, and wickedness, is exposed, yea, the whole nation is disgraced if what they said was true. The Roman government was also deeply implicated in their statements. But whoever came forward and attempted to prove, that the apostles were liars and deceivers, and that the whole of Christianity was a piece of artful imposture. But if it can now be done, let deists gird themselves to the task. If they are sharp sighted enough at this distance of time, to expose the fraud, which those at the time and on the spot when Christianity arose could not detect, why not do it?

In concluding this topic, it may be further noticed, that we have—1st. The writings of the New Testament in our hand. Well how came these writings in existence? They surely did not make themselves. Who then were the authors? Allowing a copy of this book had never been heard of on the continent of America, but was found yesterday by a man digging a cellar. The book is examined, and refers to

transactions which happened eighteen hundred years ago. Well, the history of those times, and all succeeding ages to the present day, are carefully examined, and what does it furnish, showing that the matter of the New Testament is false? Nothing; on the contrary the books of the New Testament are found to have existed from so early a period; churches in various parts of the world have been their depositories; and the doctrines they teach, have been believed and the precepts inculcated obeyed by multitudes in every age since. The very opposition shown to them by enemies, and the controversies of Christians relative to the true meaning of their contents, prove their existence. All past writings must be denied as genuine before this can be denied.

2d. We have also the observance of the first day of the week by Christians. Well how came this observance to be first introduced? And why has it been so long and extensively observed in various quarters of the earth? Begin with the present day, and trace this matter backward, and all antiquity shows, that the observance of the first day of the week took its rise from the resurrection of Jesus Christ from the dead. If he did not rise from the dead, this observance originated in a falsehood; but whether a fact or a falsehood, there cannot be a doubt that this was its origin. If the fourth of July is observed by Americans for eighteen hundred years to come, a man then, might just as well assert, that the observance of this day did not originate from the independence of America, as for one now to say, the keeping of the first day of the week did not originate from the resurrection of Christ.

3d. We have also the ordinances of baptism and the Lord's supper observed by Christians.— Well how came they ever to be introduced? For it is certain they are in use, and have been in com-

mon use, so long as any man now living can remember. Trace this matter back, as critically as you please, and you find them in use from the days of Christ and his apostles. From them they took their rise. They were unknown before this period, and at no subsequent period do we find a trace of their invention.

That the Christian religion took its rise from Jesus Christ, no Jew, deist, or any other man who has examined the subject will deny. Whether you trace this matter forward from the commencement of the Christian era to our day, or from our day backward to it, we must come to this same result. The examination in either way will show, that the whole of Christianity rests on the fact, that Christ is risen from the dead. The mass of evidence, and its variety, in support of this fact, is what we should call overwhelming evidence. The man would be deemed insane, or beyond the reach of conviction by the force of evidence, who would remain sceptical with such evidence before him, on any civil, political or scientific subject. All that we have produced, is an imperfect sketch of the evidence, and we refer our readers to larger works where the subject is taken up in detail.

3d. Let us now notice the importance of the fact of Christ's resurrection. Some facts are of little importance. It is very different here, for, 1st, this fact was of great importance in proving Christ's claims to the Messiahship. To this he laid claim, but the Jews deemed him an impostor. To decide this point they repeatedly asked him for a sign. "Jesus answered and said unto them, destroy this temple, and in three days I will raise it up. Then said the Jews, forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body," John 2: 18—22.

See also Matt. 12: 38—40, and 16: 4. Here the decision of the controversy is placed on his rising on the third day. That the Jews perfectly understood this, is plain from their address to Pilate, to grant them a guard, and their sealing the stone for the greater security. See Matt. 27: 63—66. If Jesus rose the third day, as he predicted, his claim to the Messiahship is established; but if he did not, he is proved an impostor, as the Jews alleged. If any imposition is practised, the power is in their own hands to prevent it; and we see they used every possible precaution that the question might be fairly tested. How then was it decided? Christ's apostles testified that God raised him up the third day, and that he was declared or determined to be the Son of God, by his resurrection, Rom. 1: 4. If God raised him from the dead, he must have borne testimony to an impostor, or it must be admitted he is the true Messiah.

2d. Christ's resurrection, and his rising on the third day, was of great importance in fulfilling the Old Testament Scriptures, and his own predictions respecting it. The following are all the places in which his rising the third day is mentioned.—And the reader, by consulting them, may see that no small degree of importance was attached to this circumstance, both by his enemies and the Scripture writers. His resurrection was predicted by himself, and his rising the third day was particularly specified, Matt. 16: 21. 17: 23. 20: 19. Mark 9: 31. 10: 34. Luke 9: 22. 18: 33. Mark 8: 31. John 2: 19, 21. His predicting he should rise on the third day, was made an accusation against him on his trial, Matt. 26: 61. Mark 14: 58. Jesus was insulted on the cross, about his rising the third day, Matt. 27: 40. It was his predicting this, which led his enemies to place the guard and seal the stone at the

sepulchre until the third day, Matt. 27: 63. At the sepulchre the angels reminded the disciples of Christ's prediction, that he should rise the third day, Luke 24: 5, 9. Had they borne this in mind it would have prevented their distress during the time Jesus lay in the tomb, Luke 24: 21. Christ's resurrection on the third day formed an important part of apostolic preaching, Luke 24: 46—48. comp. Acts 10: 39—43. 1 Cor. 15: 3, 4. See also Acts 2, and 13, and Hosea 6: 1, 2, with remarks made on these texts in the Universalist Magazine, vol. viii. p. 22.

3d. The resurrection of Christ from the dead was of the last importance in obtaining the object of his mission, the salvation of the world. God, by raising him from the dead, gave assurance unto all men, that by him he was about to judge or govern the world in righteousness, Acts 17: 31. Without it, repentance and remission of sins could not have been preached to the nations, Luke 24: 46, 47. In raising him from the dead, God testified his good pleasure in the work he had accomplished, and made him Lord of all, Lord both of the dead and living: see Acts 10: 36. 2: 36. Rom. 14: 9. Phil. 2: 9—12. Christ's mission completely failed, if the salvation of the world was not accomplished; and his rising from the dead was absolutely necessary to its accomplishment.

4th. The resurrection of Christ from the dead is of the utmost importance to man for hope of future life and happiness. Christ is the first fruits of them that sleep, his resurrection is both the example and pledge of ours. He hath "abolished death and brought life and incorruption to light through the gospel," 2 Tim. 1: 10. Not a life for the soul in a disembodied state, but a life of incorruption and glory in being raised again from the dead. It is



shown by his resurrection, that there is a power superior to death, and a pledge is given us, that death shall finally be swallowed up in victory. He shall reign until all his enemies are put under him, and death the last enemy is destroyed. Hence Christ says, Rev. 1: 18—"I am he that liveth, and was dead; and, behold I am alive forevermore, amen: and have the keys of hell, hades, and of death;" or have power over them, for a key is the symbol of power. But the importance of Christ's resurrection to man, will best appear, by noticing the consequences Paul says must ensue, if it is not true. In 1 Cor. 15, he discusses the doctrine of the resurrection against some who denied it, and says—1st, "But if there be no resurrection of the dead then is Christ not risen," verse 13. He adds verses 16, 18, "for if the dead rise not, then is not Christ raised. Then they also who are fallen asleep in Christ are perished." Paul's doctrine here is, if Christ is not risen from the dead, men perish like the brutes; all is lost. But how could Paul say so, if it is true men have immortal souls which live in a disembodied state? If their souls are *immortal*, they could not perish, allowing Christ had slept an endless sleep in the grave.

2d. "And if Christ be not risen, then is our preaching vain, and your faith is also vain," verse 14. Here Paul adverts to two consequences in one brief sentence; the vain useless nature of preaching, and the vain nature of people's believing, if Christ was not risen from the dead. This is what is meant by believing in vain, verse 2. The apostle adds, verse 17, "and if Christ be not raised, your faith is vain." Their faith was vain, not as some say, because they had not believed in a right manner, but because what they believed was not true, if so be that Christ was not raised.

3d. "Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ whom he raised not up, if so be that the dead rise not," verse 13. Here again, Paul predicates the resurrection of man on the certainty of Christ's resurrection; and allows, that the apostles were false witnesses, and that of the worst possible kind if he was not risen, for they were false witnesses of God, in testifying that he raised up Christ whom he raised not up.

4th. "And if Christ be not raised—ye are yet in your sins," verse 17. If Christ was not risen, they were yet dead in their sins, Col. 2: 13; still under their power and dominion, Rom. 6. And why? Because their faith was vain; they had believed nothing which could make them free from sin, and stimulate them to a holy life.

5th. "They also who had fallen asleep in Christ are perished," verse 18. If Christ was not risen, all future life was forever at an end, to the dead as well as the living. Those who had fallen asleep in Christ are perished, and none need expect a better fate.

6th. The apostle adds—"if in this life only we have hope in Christ, we are of all men most miserable," verse 19. Paul here shows, that it was the hope Christians had beyond this life, which supported them under all the afflictions they suffered. But if Christ was not risen, they only could have hope in this life, and consequently none beyond it. This shows Paul had no faith in the immortality of the soul, or its existence in a disembodied state. If he had, he would have had hope beyond this life if Christ had never risen, for it is impossible an immortal soul can ever die. Such are the consequences which Paul says must have followed, if Christ had not risen from the dead. Every reader must

perceive the vast importance of this fact to the children of men. If it fails, all hope of life beyond death, is an idle dream.

4th. We shall now briefly advert to the moral tendency of Christ's resurrection on the world. When the apostles began to preach his resurrection from the dead, the whole world lay in wickedness, 1 John 5: 19. So wicked, had even the Jewish nation become, that the name of God was blasphemed among the Gentiles through them, Rom. ch. 1, 2. Various expedients had been tried to cure the world of vice and crime, but all of them had proved, like attacking the leviathan with a straw. But when the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe, 1 Cor. 1: 21. Two questions here demand some attention.

1st. *Save them from what?* Many people will answer—save them from endless hell torments. But if the reader will have the candor to examine, he will find that the book of Acts, which contains the history of the apostles' preaching for thirty years, does not say one word about hell, or salvation from it, either to Jew or Gentile. In my First Inquiry we think it is shown, that God never threatened men with such a punishment. Christ's salvation is to save men from their sins, from idolatry, ignorance of God, and at last from death and the grave, as could be easily shown were it necessary.

2d. *Saved by what?* Was it by preaching endless hell torments? No, this doctrine the apostles never preached. It had been long taught in the heathen fables, but without producing good morals among them. Was it then by preaching *mere morals*? No; this had also been tried both among Jews and Gentiles, until good morals had nearly become extinct *among men*. What, then, did the apostles preach?

I answer, Jesus Christ and him crucified; that he died for our sins, and rose again from the dead; they also preached through him the resurrection from the dead. See the following specimens of apostolic preaching: 1 Cor. 2: 1—3. 15: 1—5. Acts 2: 14—41. 13: 38, 39. 17: 16—34, and ch. 26. It was not for want of preaching good morals that the world was so wicked, for Seneca and others had taught good morals. No; it was for want of an adequate motive to stimulate men to live a holy life, which all the wisdom of this world never could have supplied. This was effected by the gospel of Jesus Christ. What, then, was this motive? I answer, the certain hope of an immortal life, by being raised again from the dead. Of this the heathen had no hope, but were living without God, and without hope in the world, Eph. 2: 12. Hence, at the death of their relatives, they sorrowed without hope, 1 Thes. 4: 13—18. A resurrection from the dead was deemed incredible, and was mocked at when Paul preached it at Athens, Acts 26: 8. 17: 32. Until a man has the hope of the resurrection from the dead, he has no sufficient inducement to live a holy life, but rather to say—"let us eat and drink for tomorrow we die." Faith in Jesus' death and resurrection from the dead, gives hope to man, that God who raised up Jesus will also raise him up by his own power, 2 Cor. 4: 14. 1 Cor. 6: 14. The heathen had their hopes of going to the elysian fields, and their fears about going to tartarus, or hell after death. But neither the fear of the one, nor the hope of the other had much influence in leading them to holiness. And why? Because the whole of it was mere fiction and fancy. But Christ's resurrection from the dead is a plain, palpable fact. In it God's mighty power is displayed, and life and incorruption brought to light. But for it, we never could have

known but the reign of death would be endless, or that there was a power superior to death. But his rising from the dead as the first fruits of them that sleep to die no more, because he lives we shall live also. As by man came death, so by man hath come also the resurrection from the dead; for as in Adam all die, so in Christ shall all be made alive.

But how, it will be asked, was the doctrine of Christ's death and resurrection so much calculated to produce a moral renovation of the world? I answer, by the hope it imparted to all who believed. Hence Peter says, 1st epist. 1: 3, "Blessed be the God and father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope." And how came they by this hope? Peter says—"by the resurrection of Jesus Christ from the dead." Well, what was the thing hoped for? He adds, "an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." But did this hope lead all who were begotten to it, to live a holy life? Yes, says John, "every man that hath this hope in him purifieth himself, even as he is pure," 1st epist. 3: 3. comp. verse 2. The doctrine of Christ's death and resurrection was the ground of this hope, and the reason which every Christian had to give, to every man that asked him a reason why he entertained such a hope. He had no other to give, nor was any other necessary, though very different reasons are frequently given in the present day.

Faith in Christ's death and resurrection, and the hope it presented, were the beginning of a new life, to all who believed, in leading them henceforth not to live to themselves, but unto him who died for them and rose again. It produced that change which is denominated in the New Testament, by the terms repentance, conversion, being born again; with vari-

others. This could easily be shown in detail, our limits permit, but for brevity's sake we refer reader to the following passages : Acts 2. Luke 46, 47, Acts 13, and various others. Is it asked this doctrine came to produce such a change? answer, the source of all the evils in men's lives in their hearts, Mark 7: 21, 22. Rom. 8: 7. Eph. 7, 20. With this God begins in changing them. As Peter says, Acts 15: 8, 9, "And God who with the hearts, bare them witness, giving them Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." By the faith of what, let it be asked? He answers, 1st epist. 1: 22, 23, "Seeing we have purified your souls in obeying the truth."

He declares they were born again through the inextinguishable seed of the word. And Paul says, he saved the Corinthians and others through the gospel, 1 Cor. 4: 15. Phil. 10. And what the gospel is, he says in 1 Cor. 15: 1—4; the sum of which is, that Christ died for our sins and rose for our justification. Through him Jews and Gentiles were reconciled to God through the death of his son. It was God's goodness, that led them to repentance, for God having loved up his son Jesus, sent him to bless them, in redeeming them from their iniquities, Rom. 5: 10. 2: 4. 2: 26. Paul counted all things but loss for the excellent knowledge of Jesus Christ. For him he regarded the loss of all things, and counted them as dung, that he might win Christ and be found in him, having his own righteousness, which is of the law, but that which is through the faith of Christ, righteousness which is of God by faith. And what did he see in the knowledge of Jesus Christ which so deeply interested him? He adds, "that I might know him and the power of his resurrection, the fellowship of his sufferings, being made con-

formable unto his death; if by any means I might attain unto the resurrection of the dead." Phil. 3: 8—12. The influence *the power of Christ's resurrection* had over him to induce him to lead a holy life he goes on to show in the subsequent part of the chapter.

"What!" say some, "do you mean to affirm, that none are reconciled to God, have truly repented, and are really changed persons, but such as have believed in the death and resurrection of Jesus Christ? And is faith in this the only thing which can give man hope of a future life, and lead him to holiness of conduct?" Yes, this is what I do affirm. I admit, that without this many persons are frightened out of the world into the church, and have very confident hopes that their souls at death will go to heaven. Such persons are indeed converted, but it is a conversion to some sectarian creed, or from an openly vicious life to a self righteous one. But all this is not conversion to God; nor does it deserve such a name, for by the objector's own acknowledgments, the doctrine which converted men in the apostolic age is not believed, nor is it even supposed to be necessary. Such persons profess to be reconciled to God, but it is not through the death of his son, but by means of terror. A preacher raves about hell and damnation more like a bedlamite than a sober minded man, and the ignorant and weak minded are very much frightened. This, kept up for a few weeks or months, is called a revival of religion. Then we have a flaming account of a large number who have joined the church, and others not quite so much scared are reported as in a hopeful way. But, was it faith in the death and resurrection of Jesus which produced all this? No; this they have heard very little about, and care as little, nor has the hope they now entertain of going to heaven at death,

any real connexion with such doctrines, and of course never can become a motive to holiness of heart and life. No ; *terror* of an endless hell produced this, and fear of future misery has become their mainspring of obedience. Hence the necessity of lashing their minds every night of the week with terror to keep them to their duty. But after all that can be done, such fears often wear off, and the persons return like the dog to his vomit, as ignorant of the grand truths of Christ's death and resurrection and the hope inspired by them, as on the day they professed to be converted. It is so far well, if they do not become twofold more the children of hell than they were before, and greater enemies to the gospel of Christ.

It is a very obvious fact, that in the apostolic age all converts were made by the same doctrine ; nor did the apostles ever hold up hell torments to induce men to repent, and turn to God, and do works meet for repentance. Nor was it any part of their work to publish a set of rules whereby revivals might be got up, or prescribe a course of exercises, by which persons might convert either themselves or others. No, the righteousness which is of faith, spoke a different language, as may be seen, Rom. 10: 6—14. It was what the person believed, which saved him, if he kept it in memory, and in this way he was cut off from glorying in himself, or despising others. His hope, joy and obedience depended on his abiding in the faith he had embraced, and the reason why others did not experience the same effects, was, they still abode in unbelief. The life of a Christian commenced by his faith in the death and resurrection of Jesus, and being baptised in his name, Rom. 6: 4—6. Col. 2: 10—14. His justification, peace with God, hope of future glory, and progress in the Christian course, entirely depended on holding fast



the faithful word, Rom. 4: 23—25. 5: 1—10. 3: 19—31. Acts 13: 30—40. Rom. ch. 6, 8. Phil. 3: 10—21. Rom. 7: 4—6. He could no more make progress in the Christian life, if he lost sight of those grand truths, than a child can in reading, who forgets his alphabet. The love manifested in the death of Christ sweetly constrained to a new life, 2 Cor. 5: 14, 15. It led the person to place his affections on things above, Col. 3: 1—4. Eph. 2: 6; and cheerfully to suffer afflictions for the gospel's sake, Heb. 13: 20. 1 Peter 3: 21, 22. 1 Cor. 4: 10—18. 15: 19. Acts 23: 6. 24: 1. 26: 8. 28: 20. Col. 1: 27. In short, he who held fast those grand truths continued in his course, and finished it with joy, 2 Tim. 4: 6—9. He who abandoned them gave up the whole of Christianity, and returned to the pleasures of sin for a season, 1 Cor. 15. 2 Tim. 2: 17, 18. 2 Peter 2: 20—22.

To conclude. No fact, since the world began, is attested with such evidence as the resurrection of Jesus Christ from the dead. To it the mind of man is directed for a solid ground of hope beyond the grave, and until fixed on it, he only wanders in idle, endless speculations, ever learning, but never able to come to the knowledge of the truth.



## SECTION II.

### *On the resurrection of Man from the dead.*

JOB (14: 14) asks the question, "if a man die shall he live again?" But why ask such a question if he believed the moment a man died, his soul existed in a future state? Dr. Good, quoted Essay i. sect. 3, contends that future existence in the book of Job is predicated, not on the immortality of the

soul, but the resurrection of the body. Accordingly Job says, in verse 12, "Man lieth down, and riseth not: till the heavens be no more they shall not awake, nor be raised out of their sleep."

"If a man dies shall he live again?" Is a question human wisdom could never answer in the affirmative. All past experience and daily observation answer it in the negative. It is true that several persons, under both the Jewish and Christian dispensations, were raised from the dead, but they all died again. They were examples of the power of God, but gave no certainty to man, that he should be raised from death to die no more. This depends entirely on the good pleasure and promise of the author of life, and deists would confer a favor by informing us, how his pleasure respecting this could be known without a divine revelation. No miracle could be better suited to attest a divine revelation than raising a dead person to life. It was a specimen of the thing promised, attested the truth of the promise, and proved that he who wrought it was from God.

Scripture and facts show, that the hope of a resurrection from the dead formed a broad line of distinction between believers in a divine revelation and all the heathen world. The latter had no hope of this, 1 Thess. 4: 13—18. They deemed it incredible, Acts 23: 6—9. 24: 21. 28: 20. Even the learned Athenians mocked at it, Acts 17. Among the Jews, the sect of the Sadducees denied the resurrection, but the Pharisees believed it, hence when Paul expressed his hope of the resurrection, the two sects were immediately at variance, Acts 23: 6—8. 26: 8. Our Lord imputed the Sadducees' denial of the resurrection to their ignorance of the Scriptures. The doctrine of transmigration, which was considered a kind of resurrection, was believed by some in the

days of our Lord, John 9. 1—3. Matt. 14: 1, 2. 16: 14. Mark 6: 15, 16. Luke 9: 7, 19. But this, with many other notions, the Jews had learned from their intercourse with the heathen. See Essay i. sect. 3.

We have seen from the preceding Section, that Christianity is founded on the fact, that Christ rose from the dead. This fact was the constant theme of the apostles; but in connexion with it they preached "*through Jesus Christ the resurrection from the dead,*" Acts 17: 18, 32. To the hope of this men were begotten by the labors of the apostles. They considered all their labors lost, where this hope was not produced; and to all who enjoyed it, it was a constant theme of gratitude, and the most powerful motive to a holy life, 1 Peter 1: 3, 4. 1 John 3: 3. He who abandoned this, abandoned Christianity, 1 Cor. 15. 2 Tim. 2: 18.

In considering the subject of man's resurrection from the dead, an answer to the following questions will embrace the substance of what the Bible says on this subject.

1st, Who is to raise the dead? This is always ascribed in Scripture to the power of God. No man, who believes in his power, can doubt it. Paul declares it is God who raiseth the dead, 2 Cor. 1: 9. But he is to raise the dead by Jesus Christ in the last day, 2 Cor. 4: 14. John 6. Stephen knowing this, commended his spirit or himself to Jesus. Had the Sadducees duly considered the power of God, they would not have denied the resurrection, for our Lord imputes their denial of it to their ignorance of his power, as well as their ignorance of the Scriptures.

2d. Who are to be raised from the dead? Paul says, Acts 24: 15, "and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead both of the just and unjust." Our Lord had said, Luke 14: 14, "thou shalt

be recompensed at the resurrection of the just." But, some it is thought affirmed that the unjust were not to be raised, but were to be blotted forever out of existence ; hence, in opposition to this sentiment, Paul declared his faith in the resurrection of the unjust as well as the just. Some now affirm that the wicked are not to be raised. This is just what the heathen world believed concerning all, for they deemed a resurrection of the dead impossible. It has become a popular doctrine among all sects in our day, that Jesus Christ died for all. We hope it will soon come to be as popular, that he rose for just as many as he died, and this was for their justification. It appears to me a strange doctrine, that Christ should be the propitiation for the sins of the whole world, yet rise only for a few. Does not Paul plainly intimate that he rose for the justification of all for whose sins he was delivered? Rom. 4; 25, and is it more certain that in Adam all die, than that in Christ all shall be made alive? 1 Cor. 15. There is only one passage which speaks of the resurrection of the wicked: as our orthodox friends and Mr. Hudson lay great stress on it, in proving their respective views of an endless and limited punishment, we shall here consider it. It is

John 5: 28, 29. "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." This passage we have considered very fully in the Universalist Magazine, vol. 7. to which I must refer the reader for many remarks which my limits will not permit me to introduce. Passing over a full examination of the context there given, I would only remark, that this passage occurs in a discourse of our Lord's to the unbelieving Jews,

defending his conduct for healing a man on the Sabbath day. Keeping this in view, let us come directly to the passage. It is said "Marvel not at this for the hour is coming." Marvel not at what, let it be asked. Answer: at what our Lord had just stated, verses 26, 27, that the Father had given to the Son to have life in himself, and had also given him authority to execute judgment, because he is the son of man. Two things demand attention:—

1st. To what period of time did our Lord refer by the expression "*the hour is coming?*" Mr. Hudson, in common with our orthodox brethren, say, the end of this world, or the general resurrection of the dead. But they take this for granted, and here their mistaken view of the passage originates. Scripture usage of this expression is entirely against them. It occurs only in the following places, which I shall quote at once. The Greek phrase is *erhatai hora*, "*the hour is coming*," and is used by our Lord, verse 25 of this chapter. "*The hour is coming*, and now is when the dead shall hear the voice of the Son of God, and they that hear shall live." Again, John 4: 21. "Jesus saith unto her, woman, believe me *the hour cometh*, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." Verse 23, "But *the hour cometh*, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." Again, John 16: 2, "*the hour cometh* that whosoever killeth you will think that he doeth God service." Verse 4, "and these things have I told you, that when *the time shall come* ye may remember that I told you of them." Verse 25, "these things have I spoken unto you in proverbs: *the time cometh* when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father." Verse 32, "behold *the hour cometh*, yea, is now come,

that ye shall be scattered, every man to his own, and shall leave me alone : and yet I am not alone, because the Father is with me."

Mr. Hudson contends that the passage before us "holds forth the idea of a *retribution*—a retribution which is to take place at a specified time or period." But, does he proceed to show that this specified time is at the resurrection of the dead? No, let the reader turn to his Letters, p. 173—185, and he will see that he does not even attempt this, but assumes it, and proceeds as if his readers were bound to take his word for it. But this was the first, yea, the chief thing he ought to have settled, for he may now see that all he has said in these thirteen pages is at once overturned from those places where the phrase *er-hatai hora*, "the hour is coming," is used. The word *hora*, rendered *hour*, is in other places rendered by the word *time*, and is so rendered by some in the passage under consideration. That the whole phrase "*the hour is coming*," or "*the time is coming*," has no reference, in any one of these texts, to the time of the resurrection I am confident Mr. Hudson will admit. He, and all others, will allow, that a moral, not a literal, resurrection is referred to at verse 25. I ask him—did our Lord mean that at the general resurrection people should not worship at mount Gerizim, nor at Jerusalem? Dr. Whitby, quoted in the Magazine referred to, shows that he alluded to the time when the Jewish system was to be abolished, as Malachi foretold, ch. 1: 11. and which Paul, Heb. 8: 13, says was ready to vanish away. The Hebrews saw this day approaching, 10: 25. And John, 1st. epist. 2: 18, says the last hour of it had arrived. The very same language our Lord uses at verse 25, "*the hour cometh and now is*," he had used, John 4: 23. But will Mr. Hudson or any other man say he referred to the resurrection of the

dead by this language? Or will he affirm that our Lord, John 16: 2, 4, meant that his apostles were to be killed at the hour of the general resurrection? And that then they would remember that Christ told them of this, while he was on earth with them? No; it is obvious our Lord referred to the period of persecution which preceded the destruction of Jerusalem in which his disciples were to be involved. See Matt. 24: 9—15. Again, I ask him, did our Lord, John 16: 25, 32, mean that he should not show his disciples plainly of the Father until the general resurrection of the dead? And did he mean, that at this period every one of them should be scattered to his own? Surely not. But when Christ was apprehended in the garden, all his disciples forsook him and fled. This answered to the hour which he said "is now come." Again; at the destruction of Jerusalem they were scattered every man to his own, for then all were commanded to hasten their escape from the city. See Matt. 24: 16: 23. This answers to the period "*the hour is coming*," mentioned in the above passages. If Scripture usage of a phrase can ever determine its meaning in a particular text, it is determined here, that the hour which was coming, mentioned in the passage before us, meant not the general resurrection of the dead, but the period of the destruction of Jerusalem. It is designated by the expression "*the hour is coming*," and our Lord could not speak of it more definitely, for it is said, Matt. 24: 36, "but of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." It was to come on that generation as a thief in the night, and all his disciples were commanded to watch, for they knew neither the day nor the hour when the Son of man cometh.

I might here end my remarks; for it is evident Mr. Hudson is mistaken respecting the period re-

ferred to by the phrase "*the hour is coming.*" It has no reference to the end of this world, or the general resurrection, but referred to the destruction of Jerusalem, which changes the aspect of the whole passage. But let us consider

2d. The nature of the resurrection which our Lord said should take place at the period he called "*the hour is coming.*" *Anastasis* is twice rendered resurrection in the passage. Many people conclude, that this word can mean nothing else, but a literal resurrection from death. This is a great mistake. Dr. Campbell, on Matt. 22: 23, says—"The word *anastasis*, or rather the phrase, *anastasis ton nekron*, is indeed the common term, by which *the resurrection*, properly so called, is denominated in the New Testament. Yet this is neither the only, nor the primitive import of the word *anastasis*. It denotes simply, being raised from inactivity to action, or from obscurity to eminence, or a return to such a state, after an interruption. The verb *anistemi* has the like latitude of signification, and both words are used in this extent by the writers of the New Testament, as well as by the Seventy. Agreeably therefore to the original import, *rising* from a seat, is properly termed *anastasis*, so is *awaking* out of sleep, or *promotion* from an inferior condition. The word occurs in this last sense, Luke 2: 34." It is very evident from this that nothing can be drawn from the word *anastasis* in favor of a literal resurrection. On the contrary it gives a very wide range of interpretation.

What leads many to conclude, that a literal resurrection is taught in this passage is, the language, "*all that are in the graves shall hear his voice.*" But why not also conclude from verse 25, that *the dead* mean the naturally dead? For we have as much reason to conclude this, as that all *in the graves*, verse 28, mean persons literally in the tombs or sepul-



chres. This no man can question, until he contends, that our Lord changed his subject in verse 25, from a figurative death to a literal in verse 28. This Mr. Hudson does contend for, and avers this change of subject is intimated by the word *also*, verse 27. He says page 176, "unless there is a change of the subject, the emphatic word *also* has no meaning." But Mr. Hudson forgot himself; for commenting on 1 Peter 3: 18, 19, p. 227, he says concerning this very word *also*; "For this cause was the gospel preached *also* to the dead. The term *also* denotes something in addition." In fact he goes on, page 176, to say our Lord introduced something in addition in this very passage. But surely his superior knowledge of language never taught him, that something in addition, and an entire change of subject were the same thing. But in page 176, he says—"It is perfectly evident, from the discourse itself, that there is a change in the subject." Again on the same page, "Now it is perfectly evident, from the manner of introducing the 28th and 29th verses, that they allude to a subject entirely different from what is taught in verse 25." To whom pray is all this so *perfectly evident*? No doubt to Mr. Hudson it appears so. But I ask him, what evidence does he give his readers to make all this evident to them? Nothing, but his saying it is *perfectly evident*, a thing which does not happen to convince me. But I would now ask Mr. Hudson, is it not *perfectly evident* he is mistaken in the time to which the Saviour referred by the phrase, "the hour is coming?" This we think his candor will admit. His attempt to show, that our Lord changed his subject in the course of three verses, only shows to me, that this never can be done, but only exposes the weakness of the cause he has undertaken to defend. He must admit, that if our Lord changed his subject, he did not change his

language, for he uses precisely the same phraseology in verse 28, which he used in verse 25. But by the time Mr. H. reached page 227, he seems to abandon the emphatic word *also* on which he placed his dependance for a change of subject.

That persons, yea, the whole Jewish nation are said to be *in the graves*, who are not naturally dead Mr. Hudson admits. Thus Ezekiel, chap. 37: 11—14, says—"Then he said unto me, son of man, these bones are the whole house of Israel: behold, they say, our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophecy and say unto them, thus saith the Lord God, behold, O! my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel: And ye shall know that I am the Lord, when I have opened your graves, O! my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." In this passage the Jews are not only said to be *in the graves*, but to have them *opened* and to be *brought up out of the graves*, yet no one thinks of a literal resurrection, but of a revival of the nation. That the Jews were familiar with this figurative mode of speaking is shown by a quotation from Whitby on 1 Peter 4: 5, in another place.—When our Lord uttered the words under consideration, he appears to have had this very passage of Ezekiel in his eye. He was addressing Jews, of whom Ezekiel spoke; he uses the very phraseology of the prophet; and it is allowed that in the context he was not speaking of a literal but a figurative death. That he changed his subject from a figurative to a literal death and resurrection, remains yet to be proved, for Mr. Hudson's effort to do this en-

tirely fails. All that he says, pages 177, 178, about *mnema*, rendered *grave*, being used sixteen times in John's gospel to mean literally a grave, is useless, until he proves that John in the passage spoke of a literal death and resurrection. Why should he use the word *grave* literally if he was only speaking figuratively?

The Jews of whom Ezekiel spoke, and whom our Lord addressed, were not only dead but buried in their lusts, or in the language of the prophet, "*were in the graves.*" A few of them under our Lord's ministry, had heard his voice, and were revived during the period expressed, verse 25, by the phrase "*now is.*" But he says in the passage before us, "the hour is coming in the which all that are in the graves shall hear his voice and shall come forth." Come forth to what?

1st. "They that have done good" shall come forth "unto the resurrection of life." For the nature of the life here referred to, see on Matt. 18: 8. Mark 9: 42—47. Matt. 25, and other passages in my First and Second Inquiries. There it has been shown that "to enter into life" and "to go away into everlasting life" refer to our Lord's kingdom which at the end of the Jewish dispensation came with power. Then he came in his glory. Then the redemption of his disciples came and they shone forth in the kingdom of their father. In one word, they came forth to happiness, or the enjoyment of the blessings of our Lord's kingdom. They had done good, and at this period he said to them "come ye blessed of my Father, inherit the kingdom prepared for you, enter thou into the joy of thy Lord."

2d. "And they that have done evil unto the resurrection of damnation." The word *krises*, here rendered damnation, it seems teaches Mr. Hudson that a punishment in a future state is meant. The same

word is rendered judgment and condemnation, verses 22, 24, 27, which must then mean, that the Father hath committed all future punishment to the son, and given him authority to execute it. Yea, according to his statements, this future punishment is after the resurrection, though Paul has told us, that then cometh the end and he has delivered up the kingdom to God the Father. What damnation did our Lord mean then? I answer, the damnation of hell, which our Lord told the Jews they could not escape, Matt. 23: 33, and which I have shown did not refer to punishment after death, but to the temporal judgments of God which came on the unbelieving Jews at the close of their dispensation. Then they came forth to a damnation the like had never been before nor shall the like be again. On them came all the righteous blood shed upon the earth.

It will be seen presently, that in all the passages, universally allowed to treat of the resurrection, not a word is said about any coming forth to a resurrection of damnation. If the doctrine Mr. Hudson teaches from this passage be true, he will certainly admit, that its importance demanded it to be frequently taught, and, we might from its very nature expect it to be taught in connexion with the resurrection. That it is not, is indisputable, but I must leave it with him to account for this omission.

3d. When shall the resurrection of the dead take place? Some say, it takes place at every man's death. But certainly Martha did not think so, for she said concerning Lazarus—"I know that he shall rise again in the resurrection at the last day." She probably borrowed the phrase *last day*, from what she heard our Lord say, John 6: 39, 40, 44, 45, where he four times spoke of the resurrection, as being in the last day. If the resurrection is at a man's death, she ought to have said—"I know that he

rose four days ago," for Lazarus had been four days dead. But she spoke of the resurrection and the last day as simultaneous events. It appears to me, that the resurrection, the last day, the period called the end, and the coming of Christ, all refer to the same period. But how many years, or ages until it arrives, the Bible, so far as I understand it, does not inform us, and I have no desire to be wise above what is written.

4th. What is the nature of the resurrection state? This will be best ascertained by considering the passages where it seems to be described.

Matt. 22: 23—34. Mark 12: 18—28. Luke 20: 27—36. The reader will please turn to these passages and read them. They contain our Lord's discourse with the Sadducees, respecting the woman who had seven husbands. We shall notice 1st, The Sadducees' question; "therefore in the resurrection, whose wife shall she be of the seven? For they all had her." This question, had no respect to the soul in a disembodied state, for it appears from Acts 23: 8, that the Sadducees did not believe in either angels or spirits. It wholly respected the resurrection of the body; hence they do not say, whose wife shall this woman's soul be, of the seven, in its disembodied state? No; but "in the *resurrection*, whose wife shall she be of the seven?" This is evident also from Mark's account, for he says—"in the *resurrection* therefore, *when they shall rise*." It is also evident from our Lord's reply to their question. Mark says—"for *when they shall rise from the dead*, they neither marry nor are given in marriage. And as touching *the dead that they rise*." Luke's account confirms this. The Sadducees adopted the principle of analogy, and reasoned on it between the present and future state, and proposed this question to our Lord, as presenting a serious difficulty against

the resurrection. It is adopted by Mr. Hudson and others, and made great use of in establishing both limited and endless punishment after death. That it is wrong to adopt it, appears to me evident, from several considerations.

1st. If it is once admitted, who shall fix its bounds, how far it may, or may not be used, in reasoning betwixt the two states? Admit this famous principle of analogy, and it is easy to make the future state, pretty much the same as the present. For example; people eat, drink, sleep, labor, marry, sin, and die in this state, and reasoning on the principle of analogy, we may conclude they will do the same, or similar things in a future state. In fact the Sadducees did reason thus, for as people married and were given in marriage here, they concluded it must be so in a future state. Reasoning on the same principle we may also conclude, that people in a future state will build meeting-houses, employ preachers, hear sermons, get up revivals of religion, be divided into a variety of sects, and indulge in the same sectarian feelings as they do here. Again, people in this state are punished for their crimes, and on the principle of analogy we ought to conclude they will also be punished in the future state. Mr. Hudson reasons, on this principle, that men will be punished after death for their sins committed here. But, if this be correct, why did he not also conclude, that men would sin in a future state, and be punished also for these; or go into another future state to suffer for them? Thus they might go on forever, sinning in one state, and being punished in the next. Mr. Hudson cannot be ignorant, that some, reasoning on this very principle of analogy, hold to the doctrine of endless misery, on the ground of endless sinning. If he will only lend me his principle of analogy for a few moments, I shall, 1st, prove his limited future pun-

ishment. For example ; some in this state of existence, after being adequately punished for their sins, are released from punishment. It may be five, ten, or twenty years ; but having received a just punishment for their crimes, they are set at liberty and enjoy happiness afterwards. Reasoning on the principle of analogy, it shall be the same in the future state. 2d, I shall prove the orthodox endless punishment : for example ; some are punished in this state as long as they exist ; their punishment and existence are equal in duration. On the principle of analogy it shall be the same in the future state. If Mr. Hudson can prove that men shall live forever in a future state, on this principle they shall be punished forever. 3d. I shall prove universal punishment : for example ; all are punished less or more in this state for their sins, for what son is he whom the Father chasteneth not ? On the same principle of analogy, all shall receive some punishment in a future state.

I am aware, that Mr. Hudson may reply, the principle of analogy ought to be used with discretion, for the very best of things are liable to abuse. Very true ; but who is the man that shall determine for all others, what is, and what is not a discreet use of the principle of analogy ? Only introduce it, and what man or sect shall say, hitherto shall ye reason on it and no farther ? Some Christians say the future state shall be very similar to the present, on the doctrine of correspondencies ? They only carry out this principle in all its details.

2d. I know no part of Scripture, which teaches that we ought to reason on the principle of analogy between the present and future state of existence. Mr. Hudson and many others make great use of this principle, but I do not remember seeing any writer prove by an appeal to the Bible, that the sacred writers, either taught the principle, or used it in any

of their reasonings respecting a future state of existence. If such things are to be found in Scripture, they have escaped my observation; and sure I am, that all writers with whom I have any acquaintance, assume the principle as correct, without attempting to prove it. Whatever others may do, it is a principle I cannot adopt myself, nor admit as correct in others, until I see it established by divine authority. The only exception I know of to these remarks, are the passages in question, which leads me to observe

3d. In the passages before us the principle of analogy is introduced, and reasoned on betwixt the present and future state of existence, but both the principle and the reasoning on it stand condemned. Who introduced this principle of analogy? Was it our Lord? No, it was done by the Sadducees; for they say concerning a woman who had seven husbands in this state, "in the resurrection whose wife shall she be of the seven? for they all had her?" Well, did Jesus recognise the correctness of the principle of analogy, but reprove them for their abuse of it? No. Did he intimate that they carried it too far, or applied it in an improper manner? Nothing of the kind appears. Had our Lord recognised the correctness of the principle, but reproved them for their indiscreet use of it on this occasion, there would be some foundation laid for using it, but our Lord condemned both the principle and their reasonings from it. This will appear by considering

2d. Our Lord's reply to the Sadducees' question. How then does he answer it? 1st. He said to them, "ye do err, not knowing the Scriptures." In proof of this he quoted Exod. 3: 6. 16—"But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the



dead but of the living." Luke in his account adds—"for all live unto him." The Sadducees admitted Moses' writings as authority, from whence this passage is quoted. As their question had no reference to the existence of the soul in a disembodied state, neither had our Lord's answer to it. He does not say, "Now that ye have immortal souls which live in a disembodied state, even Moses showed at the bush." No; he says, "Now that *the dead are raised up* even Moses showed at the bush." Is the *soul* dead in a future state and must it be raised up? This very saying of God to Moses at the bush, showed, that these patriarchs were to be raised up, for, in view of the resurrection, they were God's, the same as the living, for all live unto him respecting it. But if Abraham, Isaac, and Jacob, were never to be raised, God could not be called their God; and this very saying of Gods', showed they were to be raised up from the dead, hence our Lord blamed the Sadducees for not learning the doctrine of the resurrection from it. But let us suppose it here, what many people believe, that God is called the God of Abraham, Isaac, and Jacob, because their souls were alive in a disembodied state. I ask, how could this be any proof of their resurrection from the dead? Or, how was it calculated to convince the Sadducees that the doctrine of the resurrection was true? Besides, how could our Lord blame the Sadducees, for not learning the doctrine of the resurrection from this portion of Scripture, if it referred to the existence of their souls in a disembodied state? And I ask further, if it referred to this, was not God in this sense the God of these persons, if they never were raised from the dead? The quotation, Christ's words, and his argument on this occasion, all imply, that God would not be their God if there was no resurrection of the dead. If their souls were alive

in a disembodied state, God was their God, allowing their bodies had slept an endless sleep in the grave.

2d. But our Lord not only accused the Sadducees with ignorance of the Scriptures, but also of the power of God. Had they understood the Scriptures, they would have seen the doctrine of the resurrection was taught in them; and had they considered the power of God, they could not have questioned its certainty. But being ignorant of both these, they adopted the principle of analogy, and proposed the question, "whose wife shall this woman be of the seven husbands," as an argument against the resurrection. But this was a difficulty of their own creating, and arose from their very adoption of this principle. It led them astray, and we think it must lead all astray, who reason on it from the present state of things to what shall be in the resurrection state. That our Lord condemned both this principle and their reasonings from it we shall now attempt to show.

Matthew's account runs thus—"For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." The same is repeated by Mark. Luke's account is thus stated; "And Jesus answering, said unto them, the children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: Neither can they die any more: And are the children of God being the children of the resurrection." Now, let the reader notice, that the words "for in the resurrection, they neither marry nor are given in marriage, but are as the angels of God in heaven," are stated as a reason, showing that the principle of analogy the Sadducees adopted was inadmissible. There was no such analogy between the two states

as they supposed. Here people married and were given in marriage, but no such thing takes place in the resurrection state, which at once set aside both their principle of analogy, and reasonings from it; and their argument falls at once to the ground. On the contrary, in the resurrection state persons shall "be as the angels of God," or are equal unto the angels, in at least two respects. There shall be no marriage relations in that state; neither can they die any more. By reason of death here the race of men would soon become extinct, hence marriage is necessary. In the resurrection state there are no deaths, and it is unnecessary. And why cannot men die there as well as here? Answer; because there, this mortal hath put on immortality, and death is swallowed up of life. But it is added, "and are the children of God being children of the resurrection." In Scripture men are called children of God in various senses. But many good people affirm with great confidence, that unless men are sons of God in this world by faith in Christ Jesus, they must be miserable forever. Observe here, that our Lord says nothing like this, but affirms—"they are the children of God—*being the children of the resurrection.*" If they are raised from the dead by him, they are his children. They are then begotten from the dead, to an immortal, incorruptible life, which their believing here could neither procure nor prevent. They are his children then, in an entire new state and constitution of things, and were given to Christ to be thus raised up by him in the last day. All reasoning from analogy is out of the question in either establishing a claim to it, or excluding from its enjoyment.

It will be objected, does not the words—"They which shall be accounted worthy to obtain that world, and the resurrection from the dead," imply,

that some shall not be accounted worthy? Answer; if such an inference is drawn, it rests with those who draw it, to show from the passage who the unworthy are with whom the worthy are contrasted. There is in this passage a contrast of persons. Let us see who they are? Notice then, that *this aionos*, or *world*, in verse 34, is set in contrast to *that aionos*, or *world*, verse 36. Again *uio*, sons of this world, are set in contrast, with the *uio*, sons of that world, as is evident from comparing verses 34, 35, 36 together. *The sons of this world*, is the one side of the contrast, and *they which shall be accounted worthy to obtain that world and the resurrection of the dead*, form the other side of the contrast. Those then contrasted with the *worthy*, are all the sons of this world who married and were given in marriage. But I ask, does marriage in this world exclude persons as unworthy of the resurrection state? This is indeed a new rule of judging people's fitness for heaven, and we may well say—how hardly shall a clergyman enter the heavenly world. Few men enter more freely into the marriage relation, or beget more beings exposed to the endless hell torments they preach so much about to others. Allowing all to obtain the resurrection from the dead, what would people have our Lord to have said on this occasion? Must he say they were unworthy of it?

In concluding my remarks on these passages, I would merely notice, that if the resurrection takes place at every man's death, both our Lord and the Sadducees speak, as if they had been of a different opinion. The Sadducees speak of it as a future event; thus; "In the resurrection therefore when they shall rise." So did our Lord, for he says, "for when they shall rise from the dead, they neither marry, nor are given in marriage." But would either of them have spoken in this manner, had they

believed that every man is raised at his death ? It is easily perceived that this would have entirely altered the shape of the Sadducees' question.

Phil. 3: 20, 21, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Let us here notice, 1st, the change mentioned. It is in "*the vile body*;" Well, what change is it to undergo? It is to be "fashioned like unto his glorious body;" the body of Christ, as is obvious from the context. "As we have borne the image of the earthly Adam, which is vile, we shall also bear the image of the heavenly Adam, which is glorious," 1 Cor. 15: 49.

2d. The power by which this change is to be effected. Christ is to accomplish this, "according to the working whereby he is able even to subdue all things (*tu panta*) or the universe to himself." See Mr. Stuart's Letters to Dr. Channing. "All power is given to him in heaven and in earth," Matt. 28: 18. And he "must reign till he hath put all enemies under his feet, and the last enemy death is destroyed."

3d. The time when this change is to take place. It is at the time, Paul and others, "looked for the Saviour the Lord Jesus Christ from heaven." Well, when was this? In Acts 1: 11, it is said, "this same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The first Christians, are represented as looking for Christ's coming at the destruction of Jerusalem. But no mention is made that this was a personal appearance from heaven, that then the dead should be raised, or a change take place in the vile body. It cannot be questioned, that the coming of

Christ here, is that referred to 1 Cor. 15, and 1 Thess. 4: 13, 18. I shall only add on this passage, that though it is said, our "*vile bodies*" are to be changed, that they may be fashioned like unto Christ's glorious body, it is never said our *vile souls* are to be changed and fashioned like unto any thing at this period. No; the *immortal soul* which is of so much account now, and reckoned the vilest thing about man, is never mentioned when speaking of the resurrection. The reader must perceive that this corroborates the views advanced in the First Essay. In this passage, the change in the vile body is to take place as at the coming of the Lord Jesus Christ from heaven. But does he come from heaven at every man's death?

1 Cor. 15. This whole chapter we have considered at some length in vol. 8, of the Universalist Magazine. We shall here confine ourselves to that part of the chapter, which describes the nature of the resurrection state. Paul defended and illustrated the doctrine of the resurrection, against some in the church at Corinth who denied it. At verse 35, he introduces an objector to the resurrection, saying, "But some man will say—how are the dead raised up? And with what body do they come?" These objections, he answers in the subsequent part of the chapter.

1st. "*How are the dead raised up?*" Or, how is it possible for the dead to be raised up? The apostle, from verse 36—42, answers this objection. He first appeals to the fact, that the power of God is manifested, in producing a crop from seed, which dies in the ground before it springs up; see v. 36—38: 2d, to his power, manifested in the diversity of animals, verse 39. And third, to the display of God's power, in the variety and glory of both terrestrial and celestial bodies, verses 40, 41. The man was a fool, who

saw and admitted these as effects of his power, yet questioned the possibility of the resurrection of the dead.

2d. "*And with what body do they come?*" Or, with what kind of bodies will they be raised? The apostle, still recurring to the figure of seed sown in the earth, which he introduced at verse 36, answers this question from verse 42—50, thus: "so also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, the first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." Such is the body with which they are to come, and is summed up in this, they shall "*bear the image of the heavenly Adam, the Lord from heaven: our vile bodies shall be fashioned like unto his glorious body,*" as seen from Phil. 3: 21, above.

At verse 50, he says, "now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." As flesh and blood, or living men, cannot inherit the kingdom of God, nor corruption or dead men, inherit incorruption, he proceeds at verse 51, to show how both are to be fitted for this. "Behold I show you a mystery." Well, what is it? "We shall not

all sleep, or die, but we shall all be changed." Let us inquire 1st, on whom this change is to take place? Paul says expressly, "*we shall all be changed.*" That this included both living and dead, is evident, for this is added immediately after saying "we shall not all sleep," or die. He adds, verse 52, "the dead shall be raised, and we shall be changed." This shows, the apostle was not speaking merely of believers, but of all dead or alive, when the resurrection shall take place. This will be more evident by considering

2d. The nature of this change. Respecting those who are dead, Paul says, verse 52, "The dead shall be raised *incorruptible.*" This agrees to what he said, verses 42—44, in answer to the question—"with what body do they come." There he said, "it is sown in corruption; it is raised in incorruption," &c. Respecting those who shall not sleep or die, he said, verse 51, "we shall not all sleep," but added, "we shall all be changed." The apostle makes the same distinction between those dead, and those found alive, when the resurrection takes place, in 1 Thess. 4: 15.

Having made this distinction between the dead and living, he proceeds to speak of both, distinguishing the dead by the term *corruptible*, and the living by the term *mortal*, in verses 53, 54. "For this corruption must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory." Supposing all the dead to be raised in incorruption, death then would not be swallowed up in victory, for still all the living would remain subject to death. In no other possible way, can death be swallowed up in victory, but by mortals



putting on immortality, and the dead being raised in incorruption. When this is done, none remain dead, or subject to death, for says our Lord, "*neither can they die any more,*" Luke 20: 36. Mortality is then "*swallowed up of life,*" 2 Cor. 5: 4. Complete victory is obtained over death, and hence it is triumphantly asked, "O! death where is thy sting; O! grave where is thy victory?" In view of such a glorious event, well may our hearts respond—"thanks be to God, who giveth us the victory through our Lord Jesus Christ," verses 55—57. comp. Isai. 25: 8. Hosea 13: 14. How can death be swallowed up in victory, if *eternal death* is to reign over many of the human race, as many good people believe?

3d. When shall this change take place? Paul says, "we shall all be changed, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." But when shall this be? He says, verse 23, it is at Christ's coming. And adds more fully, 1 Thess. 4: 16, "for the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God." This period is called the last day, John 6, probably, because then *the end comes*, and Christ delivers up the kingdom to God the Father, that he may be all and in all, verses 24—28.

4th. Is this change to be sudden or gradual? Answer. It is to be instantaneous. "We shall all be changed in a moment, in the twinkling of an eye." Mortals, or living men, shall look round this moment and see each other mortal, and the graves silent in corruption. The next moment, or in the twinkling of an eye, all mortals shall have put on immortality, and corruption shall have put on incorruption. The change in both, is to be effected in the same instant of time. It is a great mistake of many persons who call *death* their great and last change, for it is neither

the greatest nor the last. The change of which this passage speaks is their last, and as to its greatness, we are incapable fully to comprehend it in our present state of existence. Our vile bodies are to be changed and fashioned like unto Christ's glorious body. When the glory of it was seen in vision on the mount by the disciples, it bewildered their senses, for they did not know what they said. When seen on the road to Damascus by Saul, the glory of it was "*above the brightness of the sun.*" It prostrated Saul and those with him to the earth, and Saul was blind until his sight was restored to him by Annanias. For such a sight, or for such a state as the resurrection, we mortals are not fitted in this world, and hence "we shall be changed" to make us meet for it.

We shall conclude our remarks, by noticing some things in this chapter, which show Paul had no faith in the immortality of the soul and its existence in a disembodied state. In verses 17, 18, he declares that "they also who are fallen asleep in Christ are perished," if Christ be not risen from the dead. His argument proceeds on this ground, that if there be no resurrection, there is a final end to man at death. Man's resurrection entirely depends on this—is Christ risen from the dead? Further,

The apostle says, verse 29, "else what shall they do who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" Now I ask, why put such questions, if he believed the soul was immortal, and would enjoy endless happiness in a disembodied state? With such a hope, persons acted wisely in being baptized for the dead, allowing their bodies should never be raised. But they acted very foolishly in being baptized, allowing there was no resurrection, and the apostle's questions are pertinent on this view of the passage. But again; the apostle says, verse 30,

“and why stand we in jeopardy every hour?” But why not stand in jeopardy every hour, if at death their souls went to heaven and enjoyed endless happiness? This was reason sufficient to expose themselves to death, if they should never rise from the dead. But the apostle declares, that if there be no resurrection, it would be foolishness in them to hazard life in the cause of Christianity. But again, he says, verse 32, “if after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for tomorrow we die.” These words are irreconcilable with the belief of the soul living in a disembodied state. Was it no advantage to Paul, that his soul would enjoy an endless life of happiness, even if his body slept eternally in the grave? The question, “what advantageth it me if the dead rise not,” plainly shows, that he expected no advantage for soul or body, if there was no resurrection. Besides, when he said, “let us eat and drink, for tomorrow we die,” what did he mean? If he merely meant, that our bodies die, but that our souls go to heaven, pray what force can there be in his argument? But if he meant, as seems obvious, that we perish like the brutes, if Christ is not risen, there is the greatest force and propriety in it. It would be no advantage for him to suffer, if the dead did not rise, for unless this was the case there was no future life. The best thing any man could do, was to enjoy the present life seeing there was no existence beyond death.

1 Thess. 4: 13—18. This passage we have also considered in vol. 8, of the Universalist Magazine, to which we refer the reader for a more enlarged illustration. It is evident that those said to be asleep, verse 13, sleep in Jesus, verse 14, as asleep, verse 15, and called the dead in Christ, verse 16, all refer to

the same persons : and, are distinguished from the *we*, who are said to be alive and remain at the descent of Christ from heaven, verse 16. Paul was writing to his Christian brethren at Thessalonica, and says, verse 13, "But I would not have you to be ignorant, brethren." Ignorant about what? He answers—"concerning them who are asleep," or dead. He then states his object in not suffering them to be ignorant, "that ye sorrow not, even as others who have no hope." Have no hope of what, let it be asked? The answer is, have no hope of the resurrection of the dead. But who, pray, had no hope of the resurrection of the dead? Not surely the believing Thessalonians, for this was the very thing they were begotten to, by faith in the resurrection of Christ from the dead, 1 Peter 1: 3. They were the unbelieving heathen, called the "others," in distinction from those who had hope. The heathen believed death to be an eternal sleep; hence, when their relations died, their grief was wild and extravagant. Parkhurst says, "Estius observes on 1 Cor. 7: 39, that '*sleeping*' is thus applied only to men that are dead, and this because of the hope of the resurrection; for we read no such thing of brutes.' This is an excellent remark, for *sleeping* implies waking; of which the heathen poets were so sensible, that when they describe death as a sleep, we find them adding the epithets *perpetual*, *eternal*, or the like, in order to express their own gloomy notion, and to *exclude* the idea of waking from this sleep of death. Thus Moschus, *Idyll* iii. l. 107, having observed that herbs and plants, after seeming to die, yet revive in the succeeding year, subjoins

But we, or great, or wise, or brave  
Once dead and silent in the grave  
Senseless remain; one rest we keep,  
One *long eternal*, unawakened sleep.

"So Catullus, lib. i. 5.

The sun that sets, again will rise  
And give the day, and gild the skies:  
But when we lose our little light,  
*We sleep in everlasting night.*  
Baker's Medulla.

"Homer, Il. xi. l. 241, says of a hero who was slain,

—He slept a brazen sleep.

"So Virgil, *Æn.* x. l. 745, '6.

*An iron sleep o'erwhelms his swimming sight,  
And his eyes close in everlasting night.*

"But on the contrary, it was doubtless with a view to the joyful hope of a *resurrection* both of body (see Matt. 27: 52) and soul, that the departed saints in the Old Testament, as well as in the New, are said *to fall asleep, to sleep* with their fathers, &c. And the Christians—because they believe *the resurrection of the dead*, and will have death rather styled a lying down, or taking rest, more like sleep than death—call burying-places *dormitories*, or places designed for *rest and sleep*. Hence from the Greek *koinimeterion* we have the Latin *cemeterium*, French *cimetiere*, and English *cemetery*, for a burying-ground." Thus far Parkhurst.

But let us ask, how did the heathen sorrow who had no hope of a resurrection? Parkhurst again shall inform us. Quoting from Lucian, whom he says, "thus describes the lamentations of the heathen for the dead, as customary in his time, *i. e.* towards the end of the second century. The shrieks and wailings of the women, and the tears of all, the breasts beaten, the hair torn, and the cheeks stained with blood. And in some places the garments are rent, and dust sprinkled upon the head, so that the living *are more to be pitied than the dead*, for they are

often rolling on the earth, and knocking their heads against the ground." Macknight says, "it was the custom of the heathen, on the death of their relations, to make a show of excessive grief, by shaving their heads and cutting their flesh, Lev. 19: 27, 28. and by loud howlings and lamentations over the dead. They even hired persons, who had it for a trade to make these howlings and cries. But this show of excessive grief, as well as the grief itself, being inconsistent with that knowledge of the state of the dead and with that hope of their resurrection, which the gospel gives to mankind, the apostle forbade it." On what grounds the apostle forbade it we shall see from

Verse 14, "For if, or since, we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him." Here, as in 1 Cor. 15, the resurrection from the dead is predicated on the fact of Christ's resurrection. Ignorance of this fact led the heathen to excessive grief; for believing death to be an endless sleep they had no hope of ever seeing their relations again. But Christians have the hope of a resurrection, therefore they ought not to sorrow as others who had no hope. True, it will be said, but this hope could only be for themselves and all who believed in Christ, for the passage says, "them also *who sleep in Jesus* will God bring with him." Wakefield renders the whole verse thus. "For if we are persuaded that Jesus died and came to life again, then must God through Jesus bring with him them also that are asleep." In the Magazine referred to, we have considered this limited view, very fully. To adopt it, places the Thessalonian Christians in a very curious light, whether their grief arose on account of believers or unbelievers who had died. Besides, it turns the passage,

expressly written for our comfort, into gall and wormwood.

Verse 15, "For this we say unto you by the word of the Lord." This is for substance the same as the words, 1 Cor. 15: 51, "behold I show you a mystery." In both places Paul intimates that he was going to communicate some information from the Lord. Well what is it? It is this, "that we who are alive and remain unto the coming of the Lord shall not prevent them which are asleep." These words are similar to 1 Cor. 15, 51, "We shall not all sleep, but we shall all be changed." What *coming* of the Lord did he refer to? Answer: the coming mentioned, verse 16, "for the Lord himself shall descend from heaven with a shout." At this coming, some shall be found alive remaining on the earth. But, what is meant by those found alive and remaining on the earth, *not preventing* them that are asleep or dead? The word rendered *prevent*, Macknight says, signifies "to anticipate or go before." But it will be asked, anticipate or go before whom? The answer from the passage plainly is,—those who are alive and remaining on earth, shall not anticipate or go before them who are asleep. Still it may be asked—anticipate or go before them to where? The answer is given verse 17, "to meet the Lord in the air, and to be forever with the Lord."

Verse 16. "For the Lord himself shall descend from heaven with a shout, with the voice of the arch angel, and with the trump of God; and the dead in Christ shall rise first." Before any can *ascend* to meet the Lord in the air, the Lord himself shall *descend* from heaven. This descent is said to be "with a shout." The word rendered *shout*, says Macknight, "denotes the shout which the whole soldiers of an army make at their first onset to encourage one another in the attack; or which rowers utter, to cheer

one another in their labor." No wonder a shout is made, for then all Christ's enemies are put under his feet, and death the last enemy is then destroyed.

It is also said, "with the voice of the arch-angel," or the chief angel, "and, with the trump of God." Paul, 1 Cor. 15: 51, 52, connects the change effected in the living, as well as the raising of the dead, with the sounding of the trumpet. So in this passage, after speaking of the trump of God, he adds, "and the dead in Christ shall rise first." If the question is asked—shall rise first, or before what shall take place? The answer plainly is—before those found alive and remaining on the earth shall ascend to meet the Lord in the air. In verse 15, we were told, that those found alive on the earth, "shall not anticipate or go before them who are asleep." At the sound of the trumpet, both are to be prepared for ascending. Mortals shall put on immortality, and the dead shall be raised incorruptible. Without this change, both are utterly unprepared for ascending or being forever with the Lord, for "flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." 1 Cor. 15: 50. That this is the meaning of the words, "the dead in Christ shall rise first," will appear obvious from

Verse 17. "Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." Those who are alive and remain on the earth, are to be caught up to meet the Lord in the air; but observe, they are not to anticipate, or go before them who are asleep or dead. They shall not ascend, until the dead are raised, for says Paul, "we who are alive and remain, shall be caught up *together with them* in the clouds to meet the Lord in the air." They shall all ascend at once, in one



vast company, "and so shall we ever (*pantote*) always be with the Lord." Comp. John 14: 1—4, and 17: 24. The apostle adds

Verse 18, "Wherefore comfort one another with these words." Some manuscripts add, *tu pneumatos*, of the spirit. These words of the spirit are the words we have been considering. But if some people's views of a part of this passage are correct, the apostle ought to have said, "wherefore make yourselves miserable by these words of the spirit."

In concluding our remarks on this passage, I would ask 1st, if Paul believed in the immortality of the soul, and its existence in a disembodied state, how happened it, that he drew all his consolation to the Thessalonian Christians, from the resurrection from the dead? He does not take the slightest notice, that they or their deceased friends ever had such souls, to be either happy or miserable after death. 2d, I ask, do not Christians now derive their chief comfort from what Paul entirely omitted? I appeal to every candid man, if at death, surviving relatives are not chiefly comforted from the consideration, that the souls of their deceased friends have gone to heaven to receive their crown, and are before the throne of God. Now, let candor say, had Paul known all this to be true, would he have omitted all mention of it to the Thessalonians, in writing expressly to comfort them under the loss of their friends. Would he not have used similar statements to those used in our day, and then concluded as he does, "wherefore comfort one another with these words." But the whole passage shows that the resurrection from the dead, through Jesus who died and rose again, was all the hope he knew of in regard to future life, and from it he drew consolation for himself, and consoled the minds of others. If Jesus is risen we shall rise, if not, all is lost.

2 Cor. 5: 1—9. Some think, Paul teaches here, a resurrection at death to immediate happiness and is all the resurrection man has to expect. But does he contradict himself? For we have seen, he taught a different doctrine to the Phillipians, Thessalonians, and to the Corinthians. It is also at variance with the doctrine taught by our Lord in his discourse with the Sadducees. That Paul's doctrine here is the same he taught in his first letter to the Corinthians, I shall now attempt to show. Let us examine verse 4, of this passage, and compare it with 1 Cor. 15. "For we that are in this tabernacle do groan, being burdened : not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." From this verse let us ask, first, did Paul groan being burdened in this tabernacle, that he might be unclothed, or was it that he might be clothed upon with his house from heaven? He answers, "not for that we would be unclothed, but clothed upon." I ask again, why did he so earnestly desire to be clothed upon with his house from heaven? He answers, "*that mortality might be swallowed up of life.*" It is very evident Paul did not expect to be clothed upon with his house from heaven, until mortality was swallowed up of life. Well, let us ask again, when did he expect mortality to be swallowed up of life? If he expected this when the earthly house of his tabernacle was dissolved, or at death, why did he not groan, desiring to be *unclothed*, seeing the moment he was unclothed, this would take place. But he tells us he groaned, being burdened, "*not for that he would be unclothed*, but clothed upon, that mortality might be swallowed up of life." But let us look at 1 Cor. 15: 53, 54, and compare what he says there with what he says here. "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corrupti-

ble shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory." In both passages, Paul uses the word *neton*, but it is rendered in the one by the word *mortal*, and in the other by the word *mortality*. Again; in both he uses the word *kalapothe*, which is rendered in both, *swallowed up*. In verse 4, of the passage before us, *mortality* is said to be *swallowed up of life*, and in 1 Cor. 15: 53, 54, *death* is said to be *swallowed up in victory*. What he called *mortality* in the one passage, he calls *death* in the other. *Swallowed up in victory*, and *swallowed up of life*, were with Paul synonymous expressions. But I ask, is the saying brought to pass, that death is swallowed up in victory or of life, at every man's death? Facts show that at every man's death, his life is swallowed up of mortality or death. Then death obtains the victory over him, instead of being swallowed up in victory. Well, when is death swallowed up in victory, or mortality swallowed up of life? It has been shown above, on 1 Cor. 15, and need not be repeated, that this saying never can be brought to pass, until the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel and the trump of God; for then the trumpet shall sound, and the dead shall be raised incorruptible, and all found alive shall be changed in the twinkling of an eye. But does the Lord descend from heaven at every man's death? And what trumpet sounds, or what living beings are changed, when every individual man expires?

There is no evidence from either Scripture or facts, that any man is clothed upon with a house from heaven, or that mortality is swallowed up of life at death. Before any man says the immortal soul is thus clothed upon, he ought first to prove that

man has an immortal soul which exists after death. And is it rational to speak of the mortality of an immortal soul being swallowed up of life at death? But we have just as little evidence that Paul's body was raised at death, or that its mortality was swallowed up of life. Dust he was, and unto dust he returned like other mortals. That there is a germin in the human body which at death shoots forth into a spiritual body, is a theory of which there is no proof from facts, and I can find none from Scripture. Paul, in the passage, speaks in the plural, and his expectations and desires as to a future life were not peculiar to him, but were to be enjoyed by others, and he speaks of them as well known. But was it well known, that every man at death was raised again from the dead? Peter said, David had not ascended into the heavens, in his day, and certainly Martha did not think her brother Lazarus rose the day he died, but expected his resurrection at some future time, which she called the last day. Nor, is it ever intimated that a single individual, at his death, was clothed upon with his house from heaven, or that then mortality was swallowed up of life. But if this doctrine be true, why are all the Scripture writers silent on the subject?

But at verse 5, Paul says God had given him and others "the earnest of the spirit." By this they were "sealed unto the day of redemption," Eph. 4: 30. And he adds, ch. 1: 14, "which is the earnest of our inheritance, until the redemption of the purchased possession." What purchased possession? The church, which Christ purchased with his own blood, Acts 20: 28. But let us ask, the redemption of the church from what? I answer, from death and the grave, Hosea 13: 14. 1 Cor. 15: 54, 55. Compare all this with Rom. 8: 22, "For we know that the whole creation groaneth and travaileth in pain

together until now: and not only it, but ourselves also, who have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Redemption of it from what? Redemption of it from death and the grave, as seen, Hosea 13: 14. The earnest expectation of the whole creation, "waiteth for this manifestation of the sons of God," Rom. 8: 19. But does the church of God obtain redemption from death and the grave at any man's death? Or is the whole creation delivered from the bondage of corruption, unto the glorious liberty of the sons of God, when every individual man dies?

But it will be said, "does not Paul seem to intimate, that being absent from the body, was to be present with the Lord? How could he speak as he does, if he believed he was to remain in a state of unconscious existence until the general resurrection, a much longer time than he had lived on earth?" Answer: some meet this objection by saying, man falls asleep at death, and is awaked out of it at the resurrection at the last day. As all will be alike unconscious, to the time and events which have intervened, the transition will appear instantaneous, and in this way does Paul here speak of it. But I would account for his language here from a fact, which few will dispute. In scripture style, the writers often speak of things as present, yea, as even past, the more strongly to express their certainty. Isai. ch. 53, speaks of the Messiah as having suffered, died and been buried. Now, it is evident that Paul in this passage speaks with great certainty on this subject. At verse 1, he says, we *know* we have a building of God, an house not made with hands eternal in the heavens. At verse 6, he says, we are always *confident*, knowing that, whilst we are at home in the body we are absent from the Lord."

And again, at verse 8, he says, "we are *confident*, I say, and willing rather to be absent from the body, and to be present with the Lord." In confirmation of this view, Macknight says in his fourth Preliminary Essay, "the *preterite tenses*, especially in the prophetic writings, are used for the future, to show the absolute certainty of the things spoken of." He cites the following texts in proof; Rom. 8: 30. Eph. 2: 6. Heb. 2: 7. 3: 14. 12: 22. But what is more to our purpose he adds—"the *present tense* is often put for the future, to show that the thing spoken of shall as certainly happen, as if it were already present." In proof of this he cites Matt. 3: 10. Mark 9: 31. 1 Cor. 15: 2, 12. James 5: 3. 2 Peter 3: 11, 12. Whether this does not account for Paul's manner of speaking in this passage, we leave to the judgment of the reader.

To conclude. In Essay i. we have seen that the spirit or life of every man returns unto God who gave it. It is laid up with Christ in God, to be restored to man in the resurrection at the last day. Hence Stephen, at his death, commended his spirit into the hands of Jesus. In view of the resurrection, all live unto God, and he is called their God, on this account, though dead. With truth then might Paul speak of being absent from the body and present with the Lord, not only from the certainty that this should take place at the resurrection, 1 Thess. 4: 17, but as in safe keeping with him until it arrived. But, though he here contrasts his present condition with his future prospects, and expresses his feelings and desires respecting both, he gives no intimation that he expected to enjoy future happiness until "*mortality was swallowed up of life.*"

## SECTION III.

*Concluding remarks, addressed to Christians, Jews, and Deists.*

1st, *To Christians.* Supposing a Jew, deist, or pagan inclined to attend to Christianity, his first question ought to be, what is Christianity? He might say, "you have got Trinitarian Christianity, Unitarian Christianity, Socinian Christianity, and various other kinds of it. Pray which of all these kinds do you wish me to believe? Ram Mohun Roy, has renounced heathenism and embraced Christianity, yet many of you denounce him as no Christian, because he has not believed your kind of it. Before you urge us any more to embrace Christianity, first determine among yourselves what Christianity is!" You will no doubt say—let such a person sit down and examine the Scriptures for himself. This is the only course, I allow, a candid, judicious man ought to pursue; but I ask, could he ever learn from them *alone*, some of the dogmas, in which you maintain that the very essentials of Christianity consist? If he did not, he would be denounced by some of you as no Christian. For what I have written, it is likely you will denounce me as no Christian. Well, allowing I am not, permit me affectionately to address you as such. I speak as to wise men, judge ye what I say. Seeing ye are wise, as a fool receive me, and bear with me in my folly whilst I expostulate with you.

The great mistake with me for many years was, and with you still is, proposing to save immortal souls from an endless hell in a future state of existence. The grounds of my change of sentiment I have laid before the world, have appealed to the

Scriptures in proof of my opinions, and if I have erred I should be glad to see my error pointed out. I am now convinced that God never threatened men with such a punishment, and therefore your attempts to save men from hell is a waste of time, labor and money. It never can be known, that such a salvation is accomplished, allowing the doctrine of hell torments to be true, until the experiment is made by entering on a future state of existence. But, if the salvation of the Gospel is a salvation from ignorance, idolatry and wickedness, this can be known here, both by the person saved, and all around him. That vast numbers were saved in the apostolic age, you will readily admit. But it deserves your serious consideration, that the apostles never proposed to save any one from endless hell torments, nor mentioned such a punishment to their hearers. If you doubt my word, read the book of the Acts, and you must be satisfied I speak the truth. Nor is a word said to any Christian, in all the Epistles, intimating that he had been saved from the torments of hell, which is very unaccountable if this was a truth. But you can see in every page of those writings, that persons were saved from their sins, from the course of this world, with other things I need not particularize. Now, brethren, what was the doctrine which saved men in those days? I am confident you will say it was, that Jesus died and rose from the dead, and through him was preached the resurrection from the dead. Such was the simple doctrine which saved the world in the days of the apostles. The experiment then has once been tried, and it succeeded in saving the world from ignorance and crime, by preaching the simple facts that Jesus died and rose from the dead. Has this salt lost its savour? If it has, in vain do we attempt to cure the world now, by preaching the various sectarian dogmas, which have



divided and subdivided Christians, until Christianity is outraged and disgraced, and multitudes reject it on this account. I appeal to yourselves; where do you find the apostles teaching the grand points which now agitate, and have for ages agitated, the Christian church, and alienated Christians from one another? Had the apostles become heads of sects, denounced each other, and strove for the mastery as has often been done since, would they have saved the world as they did? No. I beseech you, consider the Saviour's prayer, that unity and love among Christians, and the salvation of the world must go together, "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me," John 17: 21. 13: 33—35. I respectfully ask, would it not be well for all sects to return to apostolic topics in their preaching; and, laying aside sectarian names, and party shibboleths, unite as one man in saving the world from vice and crime? A salvation which all admit the world very much needs.

It cannot be denied, that in our day the grand theme of preaching is, *the immortal soul, the never-dying soul, the imperishable spirit*; its salvation from hell, and its going to heaven at death, is the all and in all in religion. But in what part of your Bibles do you find such language or sentiments? Besides, do you not perceive, that such sentiments throw the doctrine of Christ's resurrection into the shade, and are calculated to lead all, whether Jew, deist, or pagan, to hope for future life founded on the immortality of the soul? On this very ground the heathen did hope for future life. On this ground deists now hope for it, for this part of your creed and theirs is the same. If men have immortal souls, they must exist forever, if the alleged fact of Christ's resurrection was proved a falsehood. But I appeal to you if the apostles

ever held out any hope of future life but what arose from the resurrection of Jesus Christ from the dead.

The doctrine of an immortal soul and its existence in a disembodied state, we have shown to be of heathen origin. We look in vain into the Bible for it, but find it frequently taught among heathens, and also by Christians since it came to be incorporated with the Christian religion. If I am mistaken in this I shall take it kind in you to show on what Scripture grounds you hold such opinions. But, if what I have stated be correct, there cannot be a doubt that this heathen doctrine has formed the basis of all the superstitions and impositions practised in the Catholic church. And we think it is impossible for you to show, from Scripture, that saving immortal souls before death can be done, yet say that the Catholics cannot save them after it. I seriously urge it on every Protestant either to give up this immortal soul saving business before death, or cease from his abuse of the Catholics for carrying on the business after it. Or shall I rather hope that the day is not very distant when this soul saving trade, like the slave trade, will be abandoned by all, and Catholics and Protestants both be ashamed of it?

2d. *To Jews.* Children of Abraham your nation has rejected Jesus of Nazareth, as the true Messiah. For nearly eighteen hundred years the twelve tribes have been scattered among all nations, and the evils you have suffered from those calling themselves Christians, makes me almost ashamed to call your attention to the subject of Christianity. But Christianity is no more to be despised on this account, than Judaism ought to have been when your fathers put Jesus to death, and persecuted his disciples. Should you say, Christians have hated Jews without a cause, I allow it: but so did your fathers to

Jesus, for what evil had he done? Pilate declared he found no fault in him, but that for envy your fathers delivered him. This being the case, I am emboldened to urge on your consideration a few facts, hoping they may lead you to examine whether your fathers were not mistaken in rejecting Jesus of Nazareth, as the true Messiah.

1st. It is a fact no reasonable man can dispute, that about the time Jesus of Nazareth appeared, a general expectation prevailed in the Jewish nation, and throughout the east, that a great prince, your Messiah, was about to appear. Tacitus and Suetonius both bear testimony to this general expectation which prevailed. Josephus, your own historian, declares it prevailed so extensively among the Jews, that it was the cause of the war which ended in the ruin of your commonwealth, and dispersion among all nations. How then do you account for this universal expectation about the time Jesus of Nazareth appeared? It is certain that no such general expectation ever prevailed before or since.

2d. It is also a fact, attested by the history of those times, is stated in the New Testament, and will be admitted by yourselves, that about the same time Jesus of Nazareth appeared, many persons arose, pretending to be the Messiah. But before this period, we never hear of any false Messiahs, who arose and deceived the people, and we read of but very few since. For many years not one has arisen in your nation, pretending to be the Messiah. Who in our day hears of such a thing among the Jews in any part of the world? Does not this fact also claim your candid consideration?

3d. But it also deserves your serious regard that it was toward the close of Daniel's seventy weeks, Jesus of Nazareth and those other pretenders to the Messiahship appeared. This was the period when

your fathers looked for the Messiah, and it was such predictions of the prophets, which laid the foundation of the general expectation which prevailed. As Daniel's seventy weeks drew towards a close, the expectation became general, and false Messiahs arose. It seems then undeniable, that if Jesus Christ was an impostor, like all the others who pretended to be the Messiah, the period of their appearance precisely answered to that predicted by your own prophets. And you must admit, that the time has gone by, nearly two thousand years, for the appearance of your Messiah, if Jesus Christ nor none of those other persons was the true Messiah. You will not allow, that the word of the God of Israel has failed, or that he is even slack concerning his promise. How then do you account for these things; and relieve yourselves from the difficulties which this view of the subject presents?

4th. But if Jesus of Nazareth was an impostor like all the others who arose at the close of Daniel's seventy weeks, how do you account for it, that he is the only one that succeeded in gaining innumerable followers, in establishing a kingdom in the earth, and whose reign bids fair to become universal in the world? It is well known that all the other pretenders to the Messiahship appealed to arms to establish their claims, but "all as many as obeyed them were scattered and brought to naught." But you must allow that Jesus has succeeded, not only without worldly power and influence, but in opposition to them. How then do you account for his success, for multitudes of the Jews even in Jerusalem became his followers? And why did none of the others succeed as well as him if the whole were impostors?

5th. Permit me also to urge it on your candid consideration, that the nature and extent of Jesus' kingdom seems to agree to the testimony of your own

prophets respecting your Messiah. By them he is emphatically called "*the prince of peace.*" He was to govern the world with truth and righteousness; be a light unto the Gentiles, and in his name the Gentiles should trust. All the families of the earth were to be blessed in him. Hitherto, the nature and progress of Jesus' kingdom bears a strong resemblance to this, as a fulfilment of these and some other predictions. It is true, some have attempted to propagate his religion by the sword, but you know that his religion condemns all fraud or force in its propagation. It is a well attested, historical fact, that his religion never prospered more than in the three first centuries, when opposed in every possible way, and those who preached it suffered most unheard of cruelties without resistance. How then do you rationally account for it that Jesus, an impostor, crucified at Jerusalem, should in so many things agree to the character of the Messiah, described by your prophets, if indeed he was an impostor? Does it not at present appear that his doctrine and laws shall become universal in the earth? How all this should originate from an impostor, crucified by your fathers, is certainly an astonishing event in the annals of the world.

6th. But if Jesus Christ was really an impostor, how came it to pass, that he wrought miracles and predicted events, some of which deeply concerned your nation? Your fathers could account for his miracles in no other way, but by ascribing them to the power of Beelzebub, which you will allow was not very rational or satisfactory. They did not pretend to deny, but admitted, that notable miracles were wrought by the apostles. Jesus predicted his own death, and the manner of it from the hands of your fathers. He also predicted his resurrection on *the third day*, and the very precautions your fathers

ed, of guarding the sepulchre, and sealing the one, proclaim their belief in his prediction. But also predicted the destruction of your city and temple, and your dispersion among all nations, forty years before those events happened. But what else prophet ever arose in your nation, foretelling such future events? If you allow that God thus bore testimony to such an impostor, by what rule do you judge a true from a false prophet?

7th. Permit me to urge you to a candid consideration whether the mode your fathers adopted of getting rid of the fact of Christ's resurrection can be satisfactory to any candid man. If they indeed believed that Christ's disciples stole the body from the tomb, why did they not confront them in open court with the evidence of their guilt, and thus force silence their testimony concerning the resurrection of Jesus? But they gave no credit to their own story; for in all their after opposition to the apostles, it is never once urged to invalidate their testimony. Your fathers were fully aware, that if Jesus rose from the dead, his claim to the Messiahship was established; hence they took every precaution to guard against imposition. But on the supposition that the disciples did steal the body, is it not strange such a fraud was never detected? Judas did no secret plot to divulge, but confessed he had betrayed innocent blood, nor could persecution or death extort from a single disciple that there was any fraud in the case. I can hardly persuade myself that any well informed Jew now believes this story, for it carries its own refutation in its face. But supposing it true, how do you account for so many Jews in Jerusalem, and other places, believing the apostles' testimony, notwithstanding this story, and taking joyfully the spoiling of their goods rather than renounce it? Myriads of Jews believed

Jesus rose from the dead, and all your fathers could do or say did not prevent them. Permit me to express my surprise, that any candid Jew should continue to reject Christianity on such evidence against it. I am not aware that any thing better was ever urged to disprove Christ's resurrection. Until something better is produced, you could not expect a Christian to renounce his faith in it.

8th. It is near two thousand years since the destruction of your city and temple, and dispersion among all nations. Did your prophets predict that those events should *precede*, or *follow* the coming of your Messiah? If they were to precede it, he is yet to come, and you are acting wisely in patiently waiting for his coming. It is also certain, that for nearly two thousand years Christians have been believing in one of the greatest impostors the world ever produced. But if the events which have befallen your nation were to follow the coming of your Messiah, is it any wonder that the wrath of Jehovah has been poured out so long upon you? Nor does there seem to be any hope that it will be turned away from you, until your hearts are turned to him concerning whom your fathers said, "away with him; crucify him; his blood be upon us and upon our children."

3d. *To Deists.* I agree with you that *credulity* is the mark of a weak mind, and that there are many credulous Christians. But, did it never occur to you that *incredulity* is also the mark of a weak mind? A strong, candid mind is regulated in believing, by the degree of evidence presented, that the thing proposed for belief is true. There may be credulous deists as well as credulous Christians, and deism may be imbibed in the nursery as well as Christianity. You cannot accuse me of believing just as the Church believes, and holding fast my nursery no-

tions, whether right or wrong, for I have freely and inadvertently on some corruptions of Christianity, and am sorry to find you rejecting it, yet holding fast these corruptions. As you have rejected the fact of Christ's resurrection from the dead, on which any hope rests for existence beyond the grave. you can have no objection that I examine the foundation of your hope.

Most deists believe in a future state of existence. I am aware, that there are *mortal* and *immortal* deists, but so far as I know, deists in the present day are of the latter denomination. Permit me then to ask, what you expect shall live after death? It cannot be your body, for it must be raised from the dead, which is a miracle, which all deists deny. It must then be your souls you expect to live after death.

I have then to ask, how you came by this article in your creed? How do you know that there is any life for man after death? Or that he has a soul which will survive it? From what source did you derive this information? You cannot say any of your friends have returned from the state of the dead to impart it, for this would be very like a miracle, a thing you hold in abhorrence. Well, did Mr. Paine, or some other deistical writer teach you this? But this only revokes the question, how came they by this knowledge? You cannot say God revealed this information to deists, for you deny all revelation. I press you then with the question, how came you by the information, that you shall live or be happy after death? It would be little to your honor, to say you derived it from the Bible, after discarding it. But I have shown from the Bible, that no such doctrines are taught in it. I rather think, you must after all confess, that these are notions you learned in the nursery. You pride yourselves in being men of reason, and free from all vulgar notions and preju-



dices. But is this all the reason you have to give for the hope that is in you? You laugh at Christians, for their traditionary faith and nursery notions, but are deists reduced to the same degraded condition? You unquestionably are, and Christians might here turn the laugh against you, were they not in the same condition. I do not wish to turn the laugh against either of you, but I urge both of you soberly to consider, if it is any honor to deism or Christianity, to adopt mere heathen notions as articles of your creeds.

It will not do for you to urge, that the immortality of the soul and its existence after death, are articles which have been believed among all nations throughout past ages. No. For this would be a mere traditionary faith and nothing better than nursery notions. Besides, on this principle you must believe many other things which you and Christians both discard as heathen superstitions. Nor will it answer to say, the strong desire men have after immortality proves they shall live after death. Shall I become a god or an arch-angel after death, if I only strongly desire it? And has not many a man strongly desired to be rich, yea, labored hard to attain it, yet died in the almshouse? But perhaps you found your hope of future life on the justice, wisdom and goodness of God? Stop. This is rather premature in a deist, for he has got first to prove there is such a God, without the aid of divine revelation. But, granting you that there is such a God, it is presumption in you or any man to hope for future life until he gives you a promise of this life? Man's existence here is a gift, its continuance is a favor, and God, in taking it away, does man no injustice. We have no claim on him for its continuance an hour, far less forever. Every reptile that *lives*, on the same ground might urge his plea for an endless life

beyond death. If deists, like other men are sinners, they ought rather to conclude that they had forfeited all existence.

A deist has but one of two things to choose on this subject. First, to renounce all hope of existence after death. Should he choose this, then he is consistent with himself, in denying the necessity of any divine revelation. But, to hope for an endless life after death, yet deny all revelation, is very inconsistent. It renders you childishly inconsistent; for, allowing the Bible to be all a fable, why not derive your hope of this from a Christian fable, just as well as from a heathen fable? It is certain your present hope has no better foundation. You are self-condemned to reject the Christian fable, yet cling to the other for hope of future existence. But, as rational free thinkers, I insist upon it, that you reject both if both are fables, for hope founded on fable must be a fabulous hope.

Whether man shall live, or in what way he shall live beyond death, depends entirely on the good pleasure of God. If it is not his pleasure, there is no necessity for a divine revelation. But if it is his pleasure, let deists come forward and show how his pleasure can be known without it. Reason can no more discover to us that we shall live after death, than that we shall see and hear, be hungry and thirsty, be benumbed with cold, or scorched with heat, after death. Scripture, reason, past experience, and daily observation all prove that man dies and returns to dust. Nor do these inform him that he has an *immortal soul* which survives death, and exists in a disembodied state. If you say, it is not God's pleasure that we shall live after death, why then do you hope for this? But I ask, how came you to know that it was not his pleasure, unless you have had a revelation on the subject? As you treat a

divine revelation with contempt, you cannot take this ground. It may then be true, for aught you know to the contrary, that it is God's pleasure to bestow on man future existence by raising him from the dead incorruptible and glorious. If this was not an object of sufficient importance to require a divine revelation, permit me to ask, what object could be of sufficient importance? And if you admit a divine revelation necessary in any case, please state how it can be sufficiently attested without miracles.

I can see no other alternative left you but either boldly to affirm that there is no future existence, or believe in divine revelation. To the faith of divine revelation you must come, or adopt this as the only article of your creed—"Let us eat and drink for tomorrow we die." You have either gone too far, in rejecting divine revelation, or, you have not gone far enough to maintain consistency. To be without hope, and without God, or atheists in the world, go together in Scripture, Eph. 2: 12; and they go together on the principles of reason and common sense. The heathen world had no written revelation to believe, and you place yourselves in the same condition by rejecting the one given. They were unbelievers from necessity, you remain so from choice. They had no hope of a resurrection from the dead, but, like you, deemed it incredible, and mocked at it. But, you are far behind them in consistency of creed, for you patch up a creed, taking your God from Christians, and your future hope from them. Even the Sadducees put you to the blush, for they not only denied a resurrection from the dead, but all future existence. They believed like you in one God, and in this they were consistent, for they admitted a divine revelation, which you deny. The heathen were consistent with themselves,

For as they were without a divine revelation, or deists from necessity, they neither believed in the unity of God, or a resurrection from the dead. Like you, they believed in the immortality of the soul and its existence in a disembodied state, but this had nothing to do with a divine revelation, but was a nursery notion, or tradition received from their fathers. If you will still continue to hope for future life, do it, but let it be understood that heathenism, not Christianity furnished you with this article of your creed.

Were I to reject divine revelation, I should not like you, stop short at the half-way house of deism, and patch up a creed from heathenism and the Bible, after having rejected it. No; I should become an atheist, and at least have the merit of consistency. But you believe in the unity of God, and profess great admiration of his Almighty power and wisdom in creating the universe. But who informed you that one God created the universe; or that it was ever created? How can you be certain, without a divine revelation, but as many Gods were employed in creating the universe, as there were men in building Solomon's temple, or St. Peter's at Rome? If even twelve men, of sound minds, had seen one God create the universe, you ought not to believe it ever was created. Do you ask me why not? I answer, the creation of the universe is something which looks very like a miracle, and you know your creed rejects all miracles. You should remember that the world was not *pestered* with a written revelation, as you deem it, until the unity of God was nearly lost among men by gods many and lords many. It belonged, not to deists, but believers in a divine revelation, to say, "*to us there is but one God the Father.*" Can you name the wonderful genius, who ever arose in the heathen world and made the discovery that

there is but *one God*, without aid from divine revelation? Are you wiser now than all wise men among the heathen nations? It may be so, but I have a right to ask, how came you by your superior knowledge? It is useless for you to urge, that the unity of God, his Almighty power, wisdom, and goodness are seen from the universe he created. All these were as manifest in ancient times to the heathen, as they now are to you, yet polytheism abounded. Why then did not they make the discovery, that there is but one God, and that he created the universe? But you take the credit of being wiser than the wisest of the heathen, have derived your superior wisdom from divine revelation, which you have discarded, and deny the plagiarism.

To conclude. Whether Christianity be true or false, the weapons with which you assail it, are not honorable to you, nor can they be approved by any candid, sober-minded man. They are generally wit, ridicule, sarcasm, misrepresentation, the faults of Christians, holding up the corruptions of Christianity for Christianity itself, and the persecutions and bloodshed it has produced. But what have these things to do with the Christianity taught in the New Testament? Or how do they invalidate the truth of the fact on which it rests—the *resurrection of Jesus Christ from the dead*? Only prove this fact a falsehood and I renounce Christianity. But you must alter your creed before I become a deist, for I should become more irrational and inconsistent by the change.

## ESSAY III.

ON THE GREEK TERMS KRINO, KRISES, KRIMA, &c.  
RENDERED JUDGE, JUDGMENT, CONDEMNED, CON-  
DEMNATION, DAMNED, DAMNATION, &c. IN THE  
NEW TESTAMENT.

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IN this Essay we shall refer to all the places where these words are used in the New Testament, according to their renderings in the common version, which the reader may consult. Under each word, we shall particularly consider the passages which are supposed to teach a retribution or punishment after death. Let us begin with the word

*Krino.* This word occurs in the following places, and is, 1st, rendered *determined*, Tit. 3: 12. Acts 3: 13. 2d, *decreed*, 1 Cor. 3: 37. 3d, *ordained*, Acts 16: 4. 4th, *concluded*, Acts 21: 25. 5th, *esteemeth*, Rom. 14: 5. 6th, *called in question*, Acts 23: 6. 24: 21. 7th, *sentence*, Acts 15: 19. 8th, *condemneth*, Rom. 14: 22. 9th, *condemning*, Acts 13: 27. 10th, *law*, or *to sue at law*, Matt. 5: 40. 1 Cor. 6: 1, 6. 11th, *judge*, *judged*, and *judging*, 1 Cor. 5: 3. Acts 16: 15. John 16: 11. Matt. 7: 1, 2. Luke 6: 37. 1 Peter 4: 6. Acts 24: 6. 25: 9, 10. 1 Cor. 10: 29. Acts 26: 6. 2 Cor. 5: 14. John 7: 24, 51. 18: 31. Acts 4: 19. Rom. 14: 13. 1 Cor. 10: 15. 11: 13. Rev. 19: 11. Rom. 2: 27. John 8: 26. Rev. 6: 10. Luke 6: 37. 12: 57. John 8: 15. Acts 13: 46. Rom. 14: 3. Col.

2: 16. John 12: 47. Luke 19: 22. John 5: 30. 8: 15, 16. Acts 7: 7. Rom. 14: 13. Acts 23: 3. James 4: 11, 12. 1 Peter 2: 23. John 8: 50. Rev. 18: 8. Rom. 14: 4. Luke 22: 30. Rom. 3: 4. 1 Peter 1: 17. John 5: 22. Rev. 11: 18. Numerous as these texts are, none of them teach the doctrine of punishment after death. But the following are supposed to teach this, which we shall now consider.

Acts 17: 31, "Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead." This is one of the principal texts, on which Mr. Hudson relies, in proving a future judgment and retribution. See his Letters, p. 131—133.

Whom then was Paul here addressing? The Athenians who were heathens. For what purpose did he introduce these words? To enforce repentance or a change of mind on them. God had winked at their former ignorance and idolatry, but now commanded all men every where to repent, verses 22—31. By whom does Paul say God was to judge the world? By "*that man*," evidently referring to Jesus Christ. These things are so obvious they need not be dwelt on. The following questions demand a more enlarged consideration :

1st. What *world* was God to judge by Jesus Christ? The Greek word here for world, is not *kosmos*, nor *gion*, but *oikoumene*. All the places where it occurs in the New Testament we shall introduce in the course of our remarks. In Luke 21: 26, it is rendered *earth*, and in all the other places by the term *world*. In Luke 2: 1. 4: 5. Acts 24: 5. 19: 27. 11: 28, it refers to the Roman empire which included Judea, and most of the then known world. It particularly referred to the heathen or Gentile nations,

whom the great dragon called the devil and satan deceived, Rev. 12: 9. comp. 16: 14. The other texts where *oikoumene* occurs, will be more appropriately introduced afterwards.

2d. What is the nature of this judging of the world by Jesus Christ, of which Paul speaks? God by him was to *judge the oikoumene, or world, in righteousness*. Is it correct to assume it here as true, that the term *judge*, means to determine the everlasting destinies of men in a day of general judgment? It would be a waste of time to show that *krino*, here rendered *judge*, in the Seventy version, means to rule and govern. Parkhurst gives us no less than eleven different senses to this word. Nor do I find a single instance where it means to condemn to future punishment in another state of existence, though it is used in reference to temporal punishments. It will then be asked, do the Scriptures say, God was to judge the world by Jesus Christ in righteousness, meaning, he should rule and govern it, and punish with temporal judgments? I answer, nothing can be more certain. 1st. The following, with many other texts, predicted that God was to rule or govern the world in righteousness by Jesus Christ, and Paul in this very text, borrows his language from them, which shows he pointed out their fulfilment. "But the Lord shall endure forever; he hath prepared his throne for judgment; and he shall judge the world in righteousness, he shall minister judgment to the people in uprightness. Arise, O! God, judge the earth: for thou shalt inherit all nations. O! worship the Lord in the beauty of holiness: fear before him all the earth. Say among the heathen, that the Lord reigneth: the world also shall be established that it shall not be moved. He shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness



thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice, before the Lord: for he cometh to judge the earth: he shall judge the world with righteousness and the people with his truth." Ps. 9: 7, 8. 82: 8. 96: 9—13. See also Ps. 98: 8, 9. Isai. 2: 2—4. The word for *world* in these passages in the Seventy version, is *oikoumene*, the same word Paul uses in this passage. It is evident from them, that God is not speaking of a day of judgment at the end of this material world, but of judging, ruling, or governing the world or heathen nations by his word. This judging of the world in righteousness, was not at the end of the *kosmos*, world, but among the heathen. The result of this judging is, that "God shall inherit all nations," and the world is to be established by it. And, instead of its ending in the howlings of the damned, all nature, animate and inanimate, are called on to rejoice before the Lord. Why? "Because he cometh to judge the earth, to judge the world with righteousness and the people with his truth." Does this look like the orthodox day of general judgment? That God was thus to rule and govern the world by Jesus Christ, is evident from the following passages, which to save room the reader will please turn to and read. Isai. 32: 1. comp. Matt. 19: 28. Ps. 2. comp. Acts 2. Ps. 22: 27—30. Isai. 11: 1—5. That Christ was *ordained* of God thus to rule and govern the world in righteousness is also evident from Isai. 42: 1—4. comp. Matt. 12: 14—21. Ps. 89, particularly verses 19, 20. See also Acts 10: 42, considered below.

But the fact proves, that this view of the subject is correct, as I shall now show from the New Testament. It is the *oikoumene* Paul says God was to judge by Jesus Christ, and we have seen this meant *the Roman empire, including Judea, which was then*

a province of it. Let us then see what took place in this *oikoumene*, or *world*. Our Lord says, Matt. 24: 14, "And this gospel of the kingdom shall be preached in all the world (*oikoumene*) for a witness unto all nations; and then shall the end come;" evidently the end of the Jewish dispensation. But again, Paul says, Rom. 10: 18, showing the fulfilment of our Lord's words: "But I say, have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world." (*Oikoumene*.) And Luke, in Acts 17: 6, informs us of the effects produced by the apostles' preaching on the *oikoumene*, or *world*. "These that have turned the world (*oikoumene*) upside down are come hither also." In a case so obvious, who can doubt, that God by Jesus Christ judged the world in righteousness by the gospel, in the sense I have stated?

2d. But God also judged the world, (*oikoumene*) by Jesus Christ, by inflicting temporal judgments upon it. All judgment is committed unto the son. See John 5, with other texts. Let the reader now notice the following texts: Luke 21: 26, after speaking of God's judgments on Judea, informs us that his judgments should extend to the *oikoumene*, *world* or Roman empire. "Men's hearts failing them for fear, and for looking after those things which are coming on the earth (*oikoumene*) for the powers of the heaven shall be shaken." Again, John, Rev. 3: 10, says, "because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come (*mellouses erhesthai*, is about to come) upon all the world (*epi tes oikoumenes oles*) to try them that dwell upon the earth." Comp. Rev. 6: 10. 19: 11. 16: 5. Such then is the way the *oikoumene* was judged. I then press the question, where is it ever said that Jesus Christ was to judge the *oikoumene*, or *world*, in condemning any part

of it to future endless or limited punishment? Nothing like this is ever suggested. Paul on the contrary says, Heb. 1: 6, that God brought him again from the dead into the *oikoumene*, or *world*; and tells us, chap. 2: 5, that it was put in subjection to him. "For unto the angels hath he not put in subjection the world (*oikoumene*) to come whereof we speak." He then goes on, in verses 6—10, showing, that Christ is set "over the works of God's hands," and that he has "put all things, or the universe, in subjection to him."

3d. Let us now consider the time referred to in which God by Jesus Christ was to judge the *oikoumene*, or *world*, in righteousness. Most people say at a day of general judgment at the end of this material system. But 1st, this is just taking for granted the point in debate. 2d. But why such a day of general judgment, if it be true, that every man's state is fixed at death? 3d. If this passage teaches such a day of judgment, it is the only place in all the Bible, where it is said such a day is appointed, or, where repentance is enforced on men from such a consideration. 4th. If it teaches such a day of judgment, and all are to be judged righteously—who then shall escape its condemnation? None; all have sinned and all must be condemned.

That the day was appointed in which Jesus Christ was to rule or govern the world, in righteousness no one questions. *A day*, in Scripture, often expresses a long series of years. See Ps. 95: 7—11. Heb. 3: 8, 9. Deut. 32: 35. That the period of Messiah's reign is called a day is evident, from Zech. 13: 1—8. 14: 6—9. 2:11. Isai. 49: 8. comp. 2 Cor. 6: 2, and John 16: 26. 8: 56. Mal. 3: 2. Christ shall reign and govern the *world* in righteousness, until all shall be subdued to him, and then he shall deliver up the kingdom to God the father. See Ps. 110. comp. 1

Cor. 15: 24—28. See also Dan. 7: 9, 10, and Macknight's Harmony, sect. 105. It is certain the sacred books of the Jews led them to expect, that their Messiah should rule and govern the world in righteousness. But it is generally conceded that they teach nothing about the orthodox day of general judgment. If such a day was not revealed in the Old Testament, when was it appointed and revealed to any of the sons of men? To assume this, and make bold assertions about it, is easily done, and is all the evidence we have ever seen in proof of the common opinion.

But there is one thing yet to be noticed in this passage, which of itself shows it had no reference to a day of general judgment at the close of time. It is the Greek phrase rendered—"in the which he will judge the world." The Greek is *en e mellei krinein ten oikoumenen*, which ought to be rendered—"in the which he is about to judge the world." As this criticism is of importance, and is to be introduced in considering some other texts, I have been at some pains to examine its correctness. Parkhurst says, *mello* signifies, "with an infinitive following, to be about to do a thing, *futurus sum*." Dr. Campbell, on Matt. 3: 7, also says, "*mellon* often means not only future, but near. There is just such a difference between *estai* and *mellei esesthai* in Greek, as there is between *it will be*, and *it is about to be*, in English. This holds particularly in threats and warnings." *Mello* is used with an infinitive in the passage before us. I then ask, was God about to judge the world in Paul's day in the sense usually attached to it? He certainly was not, unless Paul believed the day of judgment and end of the world was then about to take place. But God certainly was about to rule and govern the world by Jesus Christ as I have shown, yea, was already commenced.

I have examined with some care the Scripture usage of *mello*. The passages are pretty numerous, and it would be aside from my present object to examine them in detail. No man I think will dispute the correctness of the criticism, who takes the trouble to examine them. *Mello*, with an infinitive, is rendered in the common version *about to* do a thing, or by some similar phrase, which shows that it was so understood by our translators and proves the correctness of the criticism. Thus it is said Acts 3: 3, "who seeing Peter and John *about to go* into the temple." See other examples Acts 18: 14. Rev. 3: 2. Many other instances might be adduced, where the scope of the place shows this was the sense of the writer, though not so rendered in our version. I may also remark in passing, that this criticism sheds light on some texts, and leads to very different views of others, from those generally entertained of them. For example Matt. 3: 7. Luke 3: 7, which Dr. Campbell renders, "who hath prompted you to flee from the impending vengeance." See his note, part of which is quoted above. Again Matt. 16: 27, "For the son of man shall come (is about to come) in the glory of his father with his angels," referring to his coming at the end of the Jewish dispensation. Again, 1 Peter 5: 1, "And also a partaker of the glory that shall be (is about to be) revealed," referring to the glory mentioned in the last passage. The importance of this criticism will be seen in considering other texts below.

4th. What assurance had God given, that he was about to judge the world in righteousness by Jesus Christ? Answer. He had given assurance of this unto all men in that he had raised him from the dead. Or, as it is in the margin, he "offered faith" unto all men in that he had raised him from the dead. It was in consequence of Jesus' resurrection from the

dead, the Gospel was preached in all the *world* or *oikoumene*, and repentance and remission of sins made known to the nations, Luke 24: 46—48.

I would only add, that Mr. Hudson, and Mr. Loveland, whom he quotes, must, we think, see that they are mistaken in their views of this text. Their mistake originates where mine long did, in not examining the Scripture usage of the language Paul here used, but interpreting his words according to early ideas imbibed. The only difference betwixt us is, I was brought up to believe this judgment would end in eternal misery, they believe it shall end in a limited punishment.

1 Peter 4: 5, "Who shall give account to him that is ready to judge the quick and the dead." I have only to quote orthodox writers to show, that judging the quick and the dead in this text has no reference to their day of general judgment. On the word *etoimos*, here rendered *ready*, Parkhurst says, it signifies "*to be ready prepared*," and refers to Acts 21: 13, and 2 Cor. 12: 14, for its Scripture usage. To be *ready*, or to be *ready prepared*, shows that the event alluded to was near, which Whitby, Mac-knight, and other commentators show, was at the end of the Jewish dispensation. Comp. James 5: 9, and Heb. 10: 25. Whitby thus explains the passage. "That *oi nekroi*, the *dead*, in Scripture doth often signify, not those who in a natural sense are dead by dissolution of the soul and body, but those who are spiritually so, as being alienated from the life of God, and dead in trespasses and sins; as when the apostle saith, the *widow* that liveth in *pleasure*, is *dead whilst she liveth*, 1 Tim. 5: 6. And unto the church of Sardis, *thou hast a name to live, and art dead*, Rev. 3: 1. And when he speaks to one of the disciples thus, *follow thou me, and let the dead bury their dead*, Matt. 8: 22. This is a phrase so common with the

Jews, that as Maimonides informs us, they proverbially say the wicked are dead even while they are alive: for he saith Philo, "who lives a life of sin, is dead as to a life of happiness," his soul is dead and even buried in his lusts and passions. And because the whole Gentile world lay more especially under these most unhappy circumstances, whence the apostle styles them, *sinner of the Gentiles*, Gal. 2: 15, it was proverbially said by the Jewish doctors, the heathen do not live; and they in Scripture are more peculiarly intended by that phrase. Hence the apostle saith to the Ephesians and Colossians, Eph. 2: 1. Col. 2: 13, that they were *dead in trespasses and sins*; and brings in God, thus speaking to the Gentiles, "awake thou that sleepest, arise from the dead, and Christ shall give thee light, Eph. 5: 14." Mac-knight gives for substance the same explanation which I need not quote. That both living and dead, or believers and unbelievers, were to give an account to Christ, who was ready to judge them in Peter's day, has been shown in some passages above, and will more fully be seen in considering others below.

2 Tim. 4: 1. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." We have seen from 1 Peter 4: 5, who are meant by the quick and dead, who in Peter's day was ready to judge them, and also the nature of the judging. This passage confirms the views there stated. Here Christ was to judge the quick and dead—"at his appearing and his kingdom," and these are stated as simultaneous events. If it is said, this referred to the end of the world and the resurrection of the dead; I demand the proof of this. But in opposition to this assumed sense, observe 1st, That at the resurrection of the dead, instead of

Christ's kingdom coming, he is then to deliver it up to God, 1 Cor. 15: 24—28. 2d. It is evident from the following texts, where *epifaneia*, here rendered *appearing*, occurs, that there is another appearing of Christ mentioned besides that at the general resurrection, 2 Thess. 2: 8. 2 Tim. 4: 8. Tit. 2: 13. 1 Tim. 6: 14. 2 Tim. 1: 10. But 3d, what ought to determine the time Paul referred to, is the phrase *mellontos krinein*, which we have seen on Acts 17: 31, ought to be rendered, "who is *about to judge*." See the quotations there made from Parkhurst and Campbell. This shows that when Paul wrote, Christ was about to do this, or the time was at hand. It also agrees to what Peter said in the preceding passage, that Christ was "*ready prepared to judge the quick and the dead*." I then ask every candid man—was Christ, in Paul and Peter's day, *about to judge, or ready prepared to judge* the quick and the dead at the consummation of all things? If they believed so it is certain they were mistaken, a thing no man who loves the Scriptures will advocate. But the appearing of Christ and his kingdom at the end of the Jewish dispensation was near, or about to be, when both Paul and Peter wrote. It took place during that generation for it did not pass away until the disciples saw the son of man coming in his kingdom.

Acts 10: 42, "And he commanded us to preach unto the people, and to testify, that it is he which was ordained of God to be the judge of quick and dead." Here Luke is the historian, Peter is the speaker, verses 34—42. Of himself and the other apostles he says—"And he (Christ) commanded *us* to preach unto the people and to testify." And what were they to preach and to testify? That Christ—"was ordained of God to be the judge of quick and dead," the very same as in the preceding passages, and the remarks there made are sufficient



here. But as this is the first place in the Bible, where any thing is said about judging the *quick and dead*, let us examine the context and see if we do not find all that has been said above, confirmed. From the connexion of verses 41, and 42, it seems as if this commandment was given to the apostles by Christ after he rose from the dead. But in vain do you search for a commandment from him, to testify and preach, that he was ordained of God to be the judge of quick and dead at the end of this world, to sentence some to heaven and others to hell. It is only begging the question, to say this was a part of Christ's private instructions to his apostles. He did give commandments to his apostles, Matt. 28: 18—20. Acts 1. But this very important one is omitted. But I ask—did all the prophets bear witness to Jesus Christ as ordained of God to be the judge of quick and dead at the end of this world? If they did, their testimonies can be produced, and we call on those who advocate this doctrine to produce them. But intelligent orthodox men admit, that the Scriptures of the Old Testament are silent on the subject of their day of general judgment. But they ought to have been full and explicit on this subject if it is true. It will then be asked me—did all the prophets bear witness to Jesus Christ that he was ordained of God to be the judge of quick and dead in the sense given of the preceding passages? And did he give a commandment to his apostles to preach and to testify, that he was ordained of God to be the judge of quick and dead in such a sense? I ask who disputes this? And has not this been sufficiently shown on Acts 17: 31, above?

Rev. 11: 18, and Rom. 14: 9, speak of the *dead and living*. But the contexts of them show they have no relation to our subject. We have, then, noticed particularly all the texts which speak of the

quick and dead being judged. I now make an appeal to every candid orthodox man; if his doctrine of a day of general judgment, were true, how does he account for it, that such texts when examined do not happen to teach it? Yea, that his brethren have furnished me with a very different but rational and Scriptural explanation of them. Not another text in the whole Bible speaks about judging the quick and dead, and your own friends have deprived you of any support from these.

John 12: 48. "He that rejecteth me, and receiveth not my words hath one that judgeth him, the word that I have spoken, the same shall judge him in the last day." The Greek phrase for *last day*, is *eshate emera*, and is used, John 7: 37, for the *last day* of the feast. It also occurs John 6: 39, 40, 44, 54. By comparing John 11: 24, the last day and the resurrection, are stated by Martha as simultaneous events. See Essay ii. Sect. 2. Taking into view, the places where the last day is mentioned, let us examine what they say shall take place in the last day. Martha said she knew that her brother "shall rise again in the resurrection at the last day." Our Lord, John 6th, said four times that he would raise some up at the last day. And in the passage before us he said, "the word that I have spoken, the same shall judge him in the last day." Such are the statements made in the passages referred to. Let us examine 1st, who are to be raised up at the last day? It is said, John 6: 39, 40, "and this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one that seeth the son, and believeth on him, may have everlasting life: and I will raise him up at the last day." In these verses, two things are stated to be the will of

Christ's Father, and which he came down from heaven to accomplish. 1st, "Of all which he hath given me I should lose nothing, but should raise it up again at the last day." Not to be raised up at the last day, is the same as to be lost, or to perish, comp. 1 Cor. 15: 18. It is equally evident from these verses, that if any are lost, or are not raised up at the last day, they never were given to Christ, for he says "of all which he hath given me I should lose nothing, but should raise it up again at the last day." The question is, how many were given to him? Ancient orthodoxy said, *a few* of the human race were given to him. Modern orthodoxy says, a great part of them were given to him. Yea, it says, he died for them all; was a propitiation for the sins of the whole world. But did he die for any not given of the Father? Well, how many were given? Just as many as the Father gave him power over, which was—*all flesh*, John 17: 2. That this phrase expresses the whole human race, see Isai. 40: 5, 6. 1 Peter 2: 24. Num. 16: 22. Ps. 136: 25. Luke 3: 6. Jer. 32: 27. Christ is Lord of all, Lord both of the dead and living, Acts 2: 36. 10: 36. Rom. 14: 9. He is appointed heir of all things, or the universe, Heb. 1: 2. All things, or the universe, is put under him, Heb. 2: 8. And God by him is to reconcile all things, or the universe, to himself, Col. 1: 20.

2d. It was also his Father's will "that every one that seeth the Son and believeth on him may have everlasting life: and I will raise him up at the last day." To be raised up at the last day is the common blessing of all given to Christ of his Father. But in this verse, *everlasting life* is stated as the privilege or blessing only of believers in him, for "every one who seeth the Son and believeth on him may have everlasting life." If the 39th and 40th verses

include only the same persons, one of the verses seems superfluous. Besides, it would follow that none were given to Christ except such as in this world believe in him. But if this were correct, then all infants, idiots, all the heathen world, yea, a great part of those called Christians, are excluded. They not having believed were not given to Christ, and shall not be raised up by him in the last day. Wherein then consists the difference between all given to Christ, verse 39, and those who believe in him, verse 40? I answer, it does not consist in the latter being raised up at the last day because they were believers in him in this world, and the former not being raised at all. Nor does it consist in the one being raised to future immortality and the other to endless misery. No. Christ never said it was the will of his Father that he should raise any at the last day to future misery. The difference between them consists in this—all who believe in Christ have everlasting life, which is thus explained, John 17: 3, “this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.” Such as believe in Christ have peace with God, Rom. 5: 1. They enter into rest, Heb. 4: 3. Have good hope through grace, 1 Peter 1: 3, 4, and are to the praise and glory of his grace in the world, Eph. 1: 12. It is evident from verse 35, of John 6, that believing in Christ, and coming to him, mean the same thing, and this is expressed figuratively, verse 54, thus: “whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.” But it will be remarked, does not our Lord say, verse 37, “all that the Father giveth me shall come to me: and him that cometh to me, I will in no wise cast out?” Yes; but to conclude that all that the Father hath given to Christ, shall come to him or believe in him in this mortal

state of existence, proves much more than the objector would wish to have proved. It proves that as infants, idiots, and the heathen world neither come to Christ nor can come, that they never were given to Christ. Are all children, then, dying in infancy, lost, or are they eternally damned? O no, say Dr. Beecher and most orthodox people, they are all saved, and it is a gross misrepresentation to say they hold any such sentiment. Well, when the Dr. or our orthodox brethren find a time when all infants shall come to Christ, I will find a time for all others who have lived and died in unbelief. The Bible no where asserts, that all given to Christ shall come to him in this state of existence, and if none are saved but such as believe in him here, how very few are saved!

3d. In the passage before us Christ said, "the word that I have spoken, the same shall judge him in the last day." It is evident from the context, that these words were spoken to the Jews who had not believed in Jesus, and consequently had not obtained "*everlasting life*." But will any man assert they were not given to Christ? There is reason to believe, that many of those very Jews did come to him afterwards, for myriads of Jews believed, and obtained everlasting life, and so by our orthodox brethren's own showing must have been given to him. Nor is there any reason to conclude, that those who remained in unbelief to the last, and died by their sins, were not given to him, for all Israel shall be saved, Rom. 11. Indeed, is there any more reason to conclude they were not given to him, than those who die in infancy, and many others whom our orthodox friends say will be saved although they never came to Christ in this world?

It will no doubt be asked, what then did our Lord mean by saying to the unbelieving Jews, that the

word he had spoken to them should judge them in the last day? I shall give, what I conceive to be our Lord's meaning in the following paraphrase of verses 46—49. "I am come a light into this world, that whosoever believeth in me should not abide in darkness. And if any man hear my words, and believe not, but by his unbelief abideth in darkness, I convince or persuade him not, for I came not to convince or persuade the world but to save the world. He that rejecteth me now, and receiveth not my words, hath one that convinceth or persuadeth him that I am no impostor, but the true Messiah, the word that I have spoken the same shall convince or persuade him in the last day." In confirmation of this view, I would now submit the following remarks. 1st. That the term *krino*, here rendered *judge*, has other significations than to condemn, is indisputable. That it is ever used to condemn to a limited or endless punishment in a future state of existence, I do not find. It is begging the question to assert, that this is its sense here. The universal Scripture usage of *krino*, is against this interpretation. 2d. It was not Christ's work to convince or persuade the world, for this was the work of the Holy Spirit. His work was to save it by giving his life for the world. 3d. Though faith in Christ is absolutely necessary to the enjoyment of everlasting life, or the blessings of his kingdom in this world, yet faith in him does not procure, nor does unbelief exclude any from being raised up by him in the last day. Our orthodox brethren must admit this, or exclude infants, ideots, the whole heathen world, and many professed Christians from the resurrection in the last day. But they contend that all are to be raised, good or bad by him. 4th. It is certain all that the Father hath given to Christ shall come to him, and he is to give eternal life to as many as the Father hath given him.

See John 17: 2. As infants, idiots, and many others, die without coming to Christ, or believing in him, the question is, when will they come to him? It cannot be in an intermediate state of existence, for no part of man exists after death until the resurrection. Hence our Lord did not say—the word that I have spoken, the same shall judge, convince, or persuade you after death in a disembodied state. No; but the same shall judge you in the last day, or at the resurrection. 5th. Men are raised by Christ in the last day, not because they were believers in him before death, but because this is the will of Christ's Father, and they were given to him for this purpose. Hence in our Lord's discourse with the Sadducees, we are told, persons are not children of God in the resurrection state, because they were children of God by faith in Christ Jesus here, but are then the sons of God, being children of the resurrection. Accordingly, after the resurrection of the dead, we read of none remaining in unbelief, that he is the Messiah, the sent of God, the Saviour of the world. Indeed, how could this possibly be, after being raised from the dead by him, beholding him in his glorified body, yea, being fashioned like to it? When Saul saw it in the road to Damascus, and was told by Jesus that he was persecuting him, he was instantaneously subdued. 6th. It is certain, that before, and just before Christ delivers up the kingdom to God the Father, all are to be subdued to him, 1 Cor. 15. 'They shall come to him, be brought into his kingdom, and then it shall be delivered up, that God may be all and in all. 7th. The resurrection of all in the last day, depends entirely on the fact, is Christ risen from the dead? But I ask, does the faith or unbelief of any man, in any shape or in any degree affect the truth of this fact? No; but he that believes enjoys the hope and consolation it is calculated to impart;

and he that believes not, abides in darkness, and is made wretched by his very unbelief. 8th. It is very obvious from the context, that the words which were to judge the unbelieving Jews in the last day, were the words Christ's Father gave him a commandment to speak, verse 39. Well, let us ask, were they words threatening them with endless or limited punishment? No, Christ says, verse 50, "And I know that his commandment is life everlasting: whatsoever I speak, therefore, even as the Father said unto me, so I speak." But according to the common views of this text, the Father's commandment ought to have been, everlasting misery instead of everlasting life. But it happens, not a word is said about this in the whole context. Our Lord, as any one may see by consulting it, was not speaking of a future punishment at the last day, but introduces the words before us incidentally. Nor in any other place does he speak of a judgment or punishment at the last day. The principal texts which are quoted proving a future judgment are considered in the present Essay, and we leave our readers to say if such a doctrine is taught in them. It is rather premature, to conclude such a doctrine is taught in this text, until it is fairly established from other parts of Scripture. But let it be admitted for argument's sake, that *krino* here rendered *judge*, does mean to condemn, what follows? Does it really follow, that it means to condemn either to limited or endless punishment in the last day or at the resurrection? This is a bold conclusion from such premises, and is equal to asserting that Judas went to hell; for certainly our Lord says no such thing in this passage. But we are willing such a conclusion should be drawn from this text, if a single text can only be produced which says, the words Christ had spoken would condemn any one to limited or endless punishment in



the last day. On this we are willing to rest the question at issue.

1 Cor. 4: 5. "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God." This text is also pressed into the service of proving a day of general judgment. But that this is incorrect will appear 1st, From considering the period referred to by the words "*the Lord come.*" That the coming of the Lord here referred to was his coming at the close of the Jewish dispensation, mentioned Matt. 24, appears to me evident. It was expected during that generation, and Paul says the Corinthians "came behind in no gift *waiting* for the coming of our Lord Jesus Christ," 1st. Epist. 1: 7. It must have been expected as near if they were *waiting* for it, and surely this could not refer to the end of this world. What, in verse 7, Paul calls "the coming of our Lord Jesus Christ," in verse 8, he calls "the day of our Lord Jesus Christ," and expresses his confidence, that the Corinthians would be found *blameless* when it arrived. Peter calls this day "the day of the Lord, the day of God, and the coming of Christ." See 2 Peter 3: 14. 4: 10, 12. See on some other texts below.

2d. Let us now consider what Paul says was to take place at this coming of the Lord. He says, "who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." Jesus was set for the fall and rise again of many in Israel, and for a sign which shall be spoken against; "*that the thoughts of many hearts may be revealed,*" Luke 2: 34—36. At the coming of our Lord at the destruction of Jerusalem the counsels of the hearts of the unbelieving Jews were not only made manifest but those of his own disciples. The

love of many waxed cold, some became offended and betrayed one another; see Matt. 24: 10—13. The attachment of his true disciples was also manifested. The trials endured, discovered the secret motives by which all were actuated. The phrase *ta krupta*, *hidden things*, is rendered *secrets*, Rom. 2: 16. Both passages refer to the same time and events, and mutually explain each other. Comp. 1 Cor. 14: 25, and 2 Cor. 4: 2. The apostle adds, “*then shall every man have praise of God.*” But does any orthodox man believe, that *every man* shall have *praise of God* in a day of general judgment at the end of this world? No, say most of them, many of the human race are then to be condemned to shame and everlasting misery. Let us then consider

3d. Of what men Paul was here speaking, and the admonition he here gives them. The context clearly shows, that he was speaking of himself, Apollos, and certain other persons in the church at Corinth. The church was much divided, some saying they were of Paul, others of Apollos, and some of Cephas, and others of Christ, see chap. 3, 4, 5. They were puffed up in favor of some teachers, to the dislike of others, of whom Paul was of the number.—Some said he was not an apostle, ch. 9: 1, &c. That his object in preaching was gain, verses 11—19, and comp. 2 Cor. 12: 13—19. See also 1 Cor. 1: 10—17, and ch. 3, throughout. At verse 21, of ch. 3, he reproveth the Corinthians for glorying in men. At verse 1, of ch. 4, he speaks of the apostles as stewards, and this is the title given them, Luke 12: 41—49, where fidelity is urged on them in reference to our Lord’s coming at the end of the Jewish dispensation. Then, they and other Christians, should be rewarded or punished according to their fidelity, see Matt. chaps. 24, 25. In Luke 19: 11—28, and Matt. 25: 14—31, our Lord represents himself as a

man travelling into a far country, but, at the end of the Jewish dispensation, was to return and call his stewards and servants to account. Without respect of persons he was to judge according to every man's work, 1 Peter 1: 17. Hence Paul said—"Moreover it is required in stewards, that a man be found faithful." Faithful as Paul was, some at Corinth did not wait until the Lord came, but judged or censured his conduct.

The admonition he gives is this: "therefore judge nothing before the time, until the Lord come." And in the 3d verse, in reference to the false judgment they had passed upon him said, "but with me it is a very small thing that I should be judged of you or of man's judgment: yea, I judge not mine own self," but declares, verse 4, that he who judged him was the Lord. Their judgment was not only false but premature, for he says, "judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." Paul had planted the church of Corinth; Apollos had watered it, and others had labored among them. Well, Paul says, "every man shall have praise of God," or as he expresses it, ch. 2: 6, 8, "every man shall receive his own reward according to his own labor; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." See ch. 3: 13—15. What fire was to try every man's work? I answer, the fire of persecution and distress which preceded the destruction of Jerusalem, and called a fiery trial, 1 Peter 4: 12.

The views I have given of this passage are confirmed from the verse which follows. "And these things, brethren, I have, in a figure, transferred to

myself and to Apollos, for your sakes : that ye might learn in us not to think of men above what is written, that none of you be puffed up for one against another," verse 6. Here Paul discloses his object in what he had said to the Corinthians. It was to convince them of their improper conduct in being puffed up in favor of some teachers, while they censured and condemned others. Mr. Hudson refers to this text, p. 163, but does not place much dependance upon it.

Rom. 2: 12, 16. "For as many as have sinned without law shall also perish without law, and as many as have sinned in the law, shall be judged by the law. In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel." To understand what judgment the apostle referred to, it is necessary to review the preceding and following contexts. In ch. 1: 18, Paul says—"the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." This was true of both Jews and Gentiles, and is stated as a general position. Throughout the remainder of chap. 1, he proceeds to show this in reference to the Gentile nations. In verses 21—32, he describes their abominable wickedness, and informs us of the wrath of God, or his punishment, which came upon them in consequence of it. But it deserves every man's notice, that the apostle does not say that they who commit such things are worthy of *endless misery*. No; he says, "who knowing the judgment of God, that they who commit such things are *worthy of death*, not only do the same, but have pleasure in them that do them." Though such persons knew that the judgment of God had come on the old world, on Sodom and Gomorrah, &c, for such crimes yet they were not deterred from the commission of them. It is evident that *death*, which Paul here calls the

*judgment of God*, was the highest and most severe punishment inflicted upon them. He gives not the slightest intimation that their punishment extended beyond death. To say it did, and call it *eternal death*, is *travelling beyond the record*, and boldly asserting things without proof; for the phrase *eternal death* does not occur in the Bible.

In chap. 2, Paul proceeds to speak of the Jews. They condemned the Gentiles, and counted them fuel for hell fire, as shown by Whitby on this chapter. Paul says to them, verse 1, "therefore thou art inexcusable, O man, whosoever thou art that judgest, for wherein thou judgest another thou condemnest thyself." Though Jews, the name of God was blasphemed among the Gentiles through them, verse 24. In verse 2, he declares to them, "but we are sure that the judgment of God is according to truth, against them who commit such things." What things? The same or similar things committed by the Gentiles, as stated chap. 1, and concerning which Paul had declared, verse 32, that they who committed such things are worthy of death. As there can be no dispute about this, I ask again, what judgment of God did Paul refer to, which he said was according to truth against them who commit such things? There cannot be a doubt but it is the same judgment of God which Paul called *death*, ch. 1: 32, of which the persons who did such things are said to be worthy. This judgment of God was to come on Jews and Gentiles; for the apostle had said chap. 1: 18, "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." This he shows, chap. 2: 3, respected Jews as well as Gentiles. "And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?" The Jews judged and condemned the

- Gentiles for such things, did the same themselves, yet thought they would escape the judgment of God. After their "hardness and impenitent heart they
- treasured up unto themselves wrath against the day of wrath, and revelation of the righteous judgment of God," verse 5. Is it asked, what revelation of the righteous judgment of God does Paul refer to? Evidently the judgment of God mentioned verse 2, and ch. 1: 32, and the wrath of God revealed from heaven, ch. 1: 18. This wrath of God had often come on the Gentile nations for their crimes. It had also come on the Jews. But, instead of taking warning from those past judgments, the Jews had "despised the riches of his goodness and forbearance, and long suffering; not knowing that the goodness of God leadeth them to repentance," verse 4. They killed their prophets sent to reprove them for their sins, and had filled up the measure of their iniquity by crucifying the Prince of Life. Thus they treasured up wrath against the day of wrath, and revelation of the righteous judgment of God, and the apostle assures them that they should not escape the judgment of God, verse 3. This judgment of God upon them was near. The Saviour told them they could not escape the damnation of hell, or gehenna, Matt. 23: 33. Upon that generation of Jews came all the righteous blood shed upon the earth; and is expressly called "*the righteous judgment of God*," as I have shown in my First Inquiry. The word rendered *revelation*, in verse 5, signifies "the manifestation of a thing." The sense then is, the "manifestation of the righteous judgment of God." The Lord had endured with much long suffering the Jews, as vessels of wrath fitted to destruction, Rom. 9: 22, 23. Their punishment at the end of the age is expressly called *wrath*, Luke 21: 23. 1 Thess. 2: 16, and Rom. 2: 5, and was to take place in the day when the Son of

man was revealed, Luke 17: 30. At this day Christ declared, that every man should be rewarded according to his work. And Paul, from verses 7—11, also states that God would render to both Jews and Gentiles according to their good and evil deeds; and at verse 11, assigns this reason, "for there is no respect of persons with God." It was not being Jews or Gentiles, but well-doing that could avert the righteous judgment of God, for his wrath was revealed from heaven against all ungodliness and unrighteousness of men. From verse 12—17, the apostle goes on to show that the Jews and Gentiles would be dealt with according to the light and advantages which they had enjoyed; and this he was to do "in the day when God shall judge the secrets of men by Jesus Christ." Hence the apostle says "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law: in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." It is evident that verse 12 connects with verse 16; verses 13—15 being a parenthesis. The day Paul here mentions is supposed by many to refer to a day of general judgment at the end of this world. But is it correct to assume this as true, and in opposition to the scope of the apostle as we have shown from the context? It is indeed the same day which is called *the day of judgment* in the New Testament, *that day*, and *the coming of the Lord*, but refers to the day of God's judgment on the Jewish nation, yea, on all nations at the close of the Old Testament dispensation as is shown on several other passages.

In confirmation of the views given of this passage it may be observed, that Paul, writing to the Hebrews, told them that they saw this day approaching, and James said it was near, and in chap. 2: 13,

he declares, that at this day the Jews were to be judged by the law of liberty, and those who had shown no mercy were to have judgment without mercy. Their punishment should be greater than that of the Gentiles, having enjoyed superior advantages. And is not this the same thing our Lord said to the Jews, that it should be more tolerable for Sodom and Gomorrah in the day of judgment than for them?

I need not proceed further with the context of this passage, for the apostle goes on to the end of the chapter, showing the wickedness of the Jews. In concluding, it may be remarked, that if either Jews or Gentiles had been exposed to endless misery for their crimes, or indeed any punishment whatever in a future state, the apostle never had a better opportunity of introducing it than upon this occasion. He had given one of the most minute and horrible accounts, of which we any where read, concerning the crimes of the Gentile nations. Had he believed as our orthodox brethren do, is it not rational to conclude that he would have said, "who knowing the judgment of God that they who commit such things are worthy of endless punishment in a future state?" But he happened only to say, that they who commit such things are worthy of *death*, and forgot, what is seldom forgotten by them, to add the word *eternal* to it.

We had prepared some remarks on the following passages, but on reflection we omit inserting them. They are not quoted by Mr. Hudson in proof of his doctrine of future limited punishment, and would not probably be quoted by our orthodox brethren in defence of endless punishment. We deem it therefore unnecessary to fill our pages with passages which would not be adduced as evidence in favor of either of those doctrines. James 2: 12, 13. 1 Cor. 5: 12,



13. Heb. 13: 4. 1 Cor. 11: 32. Rom. 3: 6. 1 Cor. 6: 2, 3. Heb. 10: 30.

12th. I find *krino* is also rendered condemn, condemned, and condemneth. It is so rendered, Rom. 14: 22. and John 3: 17, 18. But as no man would advocate that the condemnation referred to punishment after death, it is unnecessary to consider them. In the last of these texts, it is said, "he that believeth not is condemned already," which surely does not mean is in a future state of punishment already.

13th. The only other text where *krino* occurs is 2 Thess. 2: 12, and is rendered *damned*. "That they all might be damned who believed not the truth but had pleasure in unrighteousness." The words *damned* and *damnation*, have a most terrific sound in most people's ears, and instantly lead their minds into a future state of existence. But it is seen from the above investigation, that the same word is rendered condemn, judge, and in a variety of other ways in our common version. Is it asked what damnation does the apostle refer to? I answer, the condemnation which is the effect of unbelief, and the punishment which is called the wrath of God, Matt. 3: 7, and the damnation of hell, Matt. 23: 33. Strong delusion came on the unbelieving Jews; they believed a lie, and were all damned or punished, for the wrath of God came upon them to the uttermost.

*Krisis*. This word occurs in the New Testament in the following places, and is 1st, rendered *judgment*, Matt. 5: 22. Rev. 16: 7. 19: 2. Luke 11: 42. John 7: 24. 8: 16. Acts 8: 33. Rev. 18: 10. 14: 7. Matt. 23: 23. John 16: 8, 11. Matt. 12: 18, 20. John 5: 30. 12: 31. 1 Tim. 5: 24. John 5: 22, 27. It will not be contended that any of these texts teach the doctrine of punishment after death. 2 Thess. 1: 5, has been considered with verse 9, in my Second

**Inquiry.** All the texts in the New Testament where the phrases *the judgment*, and *the day of judgment* are used, were considered in my Answer to Mr. Sabine. But as Mr. Hudson brings some of them into view in his Letters, p. 141—148, I shall here again introduce the whole of them with some additional remarks.

Matt. 10: 15, “verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment (*en hemera kriseos*) than for that city.” This is repeated, Mark 6: 11. Our Lord here addressed his twelve apostles, whom he commissioned to preach and work miracles in his name. Their ministry by this commission, was exclusively confined to the Jews. It is supposed, verse 14, that some cities in Judea would not receive them, and our Lord declares, that in a day of judgment their punishment would be more severe than that which came on Sodom and Gomorrah. The punishment of Sodom and Gomorrah is not contrasted with the punishment of all the wicked at the end of this world, but with the punishment of those cities which should reject the ministry of the apostles. Mr. Hudson takes no notice of this.

Matt. 11: 20—25, “Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Wo unto thee, Chorazin! Wo unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment (*en hemera kriseos*) than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell (hades) for if the mighty works which have been done in thee had been done in Sodom, it would have remained until

this day. But I say unto you it shall be more tolerable for the land of Sodom in the day of judgment (*en hemera kriseos*) than for thee." Here Chorazin, Bethsaida, and Capernaum, cities highly favored with our Lord's preaching and miracles, are upbraided with their unbelief; and are contrasted with Tyre, Sidon, and Sodom. The contrast, as in the preceding passage, is not between the punishment of Tyre, Sidon and Sodom, and wicked men generally, but between such cities and the cities which had been favored with our Lord's ministry. The punishment in the day of judgment, would be more tolerable for the former than the latter. As their spiritual advantages had been greater, their punishment would be more severe. Such advantages would have produced repentance in the people, and saved Tyre, Sidon, and Sodom. It is obvious from the contexts of this and the preceding passage, that what is said, had a particular reference to the Jewish nation, and to the cities which enjoyed such advantages but repented not. Mr. Hudson shuts his eyes to all these things.

Luke 10: 12, 13, 14. "But I say unto you, that it shall be more tolerable in that day for Sodom than for that city. Wo unto thee Chorazin! Wo unto thee Bethsaida! For if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment (*en te kriset*) than for you." This was spoken by our Lord when he sent out the seventy, and is for substance the same as he uttered when he sent out the twelve apostles. He declares what would be the fate of those cities which rejected them as the heralds of the kingdom of God. It may just be noticed that what is called *the day of judgment*, in the preceding passages, and *the judgment*, in verse 14 of this passage, is, in verse

2, called *that day*. It shall be more tolerable in *that day* for Sodom, and more tolerable for Tyre and Sidon at *the judgment*, than for the cities which rejected their message. Nothing can be more certain, than that the day of judgment which came on the Jewish nation at the end of their dispensation, is called *that day*. See Matt. 24: 36. Luke 21: 34. Matt. 7: 22, with other passages.

Matt. 12: 36, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment," (*en hemera riseos*.) Most people contend that *the day of judgment*, in this verse, *judgment*, and *the judgment*, verses 31, 42, are all expressions referring to punishment which is to take place at the end of time. Comp. Luke 11: 31, 32. But this cannot be correct, for our Lord does not say that the men of Nineveh and the queen of the south shall rise up in the judgment or the day of judgment with all the wicked, but only *with this generation*, referring to that generation of Jews which rejected him. This shows very plainly that our Lord did not refer to a day of general judgment at the end of time, but a day of judgment which should come on that evil generation. Well, how did the Ninevites and queen of the south rise up in the judgment and condemn them? Not by a literal rising from the dead surely, but by their history and conduct given in the Old Testament. So the history of Sodom, Tyre and Sidon, showed it was more tolerable for them, than for that generation of Jews, when the day of God's vengeance came upon them.

But it is likely to be objected—"did the men of that generation give an account of every idle word which they had spoken, when the day of God's judgments came upon them?" In answer to this objection it may be noticed generally, that there is more

evidence they did give such an account, than that such an account shall be given at the end of this world. I might assume this as true, as those do who assume the common opinion. But as mere assumptions prove nothing, I recur to the context for an answer to this objection, and in confirmation of my opinions. It is obvious, that from verse 22—38. is one continued discourse between our Lord and the Pharisees. They imputed his miracles to Beelzebub, verse 24, and blasphemed against the Holy Spirit, by which they were performed, verses 25, 34. At verse 34, he said to them, "Oh! generation of vipers, how can ye, being evil,  *speak good things!* For out of the abundance of the heart  *the mouth speaketh.* A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things." Many an idle wicked word those men had spoken against him, and to their evil speaking our Lord referred when he immediately adds, verses 36, 37, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." What could be more pertinent than those words addressed to such men? Like vipers they spit their venom against Jesus. The poison of asps was under their lips. Being evil men, they brought out of the evil treasure of their hearts evil things, and had spoken not only idle but wicked words against him. Now what other day of judgment could he refer to but that of which he had spoken in the preceding passages? He had never mentioned any other, and that they then rendered an account is not disputed, for on them came all the righteous blood shed on the earth.

Such are all the places in the Four Gospels where the phrase, "*the day of judgment*" occurs. It appears that it has no reference to a day of general judgment at the end of this world, but to the day of God's vengeance on the generation of Jews whom our Lord addressed. But the following things strongly confirm this view of the subject. 1st, The Greek phrase "*en hemera kriseos*," is not *the day of judgment*, but simply *a day of judgment*. This remark applies to all the places in the New Testament, where this expression is used, with only one exception, which we shall notice in its place. Had it been rendered "*a day of judgment*," it would have materially changed their aspect in support of the common opinion. 2d, The very same Greek phrase *en hemera kriseos*, occurs Prov. 6: 34, in the version of the Seventy, and is thus rendered: "For jealousy is the rage of a man; therefore he will not spare in the day of vengeance," (*en hemera kriseos*.) What man ever supposed, that this expression here, meant a day of judgment at the end of this world and that a jealous man would not spare when it arrived? Why then interpret precisely the same phrase in the New Testament so differently? As this is the only place in the Seventy version, from which our Lord could borrow this expression, it ought to settle the sense in which he used it. Had our translators, rendered it in the New Testament as they did in the Old, "*a day of vengeance*," or even "*the day of vengeance*," who would ever have thought of a day of general judgment in reading such passages? That the day of God's judgment on the Jewish nation, is called the days of vengeance, is indisputable. See Luke 21: 22, and 2 Thess. 1: 9, considered in my First Inquiry. A day of vengeance came on them when all things written were fulfilled. A day of judgment, the like before had never been, nor ever shall

be again, and unless the Lord had shortened days no flesh could have been saved. A day, in which all the righteous blood shed upon the earth can be avenged on that generation. A day, in which it was more tolerable for Sodom and Gomorrah, than for the cities which rejected the ministry and miracle of Christ and his Apostles. As Jerusalem, the capital was by far the deepest in guilt, so the vials of the divine vengeance were chiefly poured out. This view of the phrase, the day of judgment, is in agreement with the fact, for such a day of judgment came on the Jews, that God's judgments on Tyre, Sidon, Sodom, and Gomorrah, were tolerable when compared with it. Besides, this view of the phrase "the day of judgment," is contrary to one temporal judgment with another: but the common view of it, is contrasting a temporal judgment with an eternal one, and one in this world with one in the world to come.

Our Lord uses the expression, *en hemera kyriou*, the day of judgment, five times, and it will be added, that it has one uniform sense in all the passages. If it is used to designate the day of vengeance which came on the Jews in one passage, it is its sense in them all. It is only used three times more in the New Testament; twice by Peter and once by John. It deserves special notice, that in preaching to the Gentiles, the apostles never mentioned any heathen city, what our Lord did, that it should be more tolerable for Sodom and Gomorrah in the day of judgment than for them, if they did not receive their message. Nor did they ever give in preaching, what is commonly done now, tragical descriptions of the misery of the wicked when they are punished. I appeal then to every candid man, if it does not show, that they understood our Lord in

above passages as I have done. This is confirmed by considering, that when Peter and John use this phrase in their epistles, they never speak of it as our Lord did, saying—it shall be more tolerable for Sodom and Gomorrah than for some other persons in the day of judgment, or give the least hint, that this should be at the end of this world and resurrection of all the dead. They used it in the same sense our Lord did, and by considering the passages, the views we have given will be confirmed.

2 Peter 2: 9. “The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.” (*eis hemeran kriseos koladzomenous*) Though we are chiefly concerned with the last part of this text, it is necessary to notice the first. What persons then did Peter refer to by the term *godly*? I answer, Noah and Lot, verses 5, 8, and the Christians to whom he wrote. Again, what were their temptations? I answer, the trials or sufferings which Noah, Lot, and those Christians endured. The Lord knew how to deliver Noah out of his trials from the wicked antediluvians by the ark which saved him and his family, while the flood came and took them all away. He also knew how to deliver Lot out of his trials, by the angels which he sent to Sodom. See the history of Noah and Lot. But the Lord also knew how to deliver the godly persons to whom Peter wrote out of their temptations, and the history of Noah and Lot, was highly calculated to encourage their hopes and expectations of it.

“And to reserve the unjust unto the day of judgment to be punished.” In this second part, the term *unjust* stands opposed to the term *godly* in the first part, and refers to the wicked antediluvians, Sodomites, and those who persecuted Christians in Peter’s day. The antediluvians were reserved unto



a day of judgment which came on them. So were the wicked Sodomites. The principal question is, what day of judgment does Peter refer to, and to which those who persecuted Christians were reserved? If it is said the day of general judgment at the end of this world, I demand the proof of this, for it will not do to assume this as true. The proof must be produced by those who make this assertion. But that Peter used this phrase to designate the day of God's vengeance which came on the Jewish nation, I shall now attempt to show. Let it then be recollected, that the phrase is not *the*, but *a* day of judgment. Also, that the same phrase is rendered, Prov. 6: 34, "the day of vengeance." It has been shown that our Lord used it in reference to God's vengeance on the Jews, and the presumption is, Peter used it as his master had done before him. But we shall see this by noticing

1st, The unjust persons from whom Christians suffered their trials or persecutions. That they arose principally from the unbelieving Jews the whole New Testament shows. The character given them in the context of this very passage agrees to their conduct, as is shown by Whitby. That Peter did not mean all unjust men is obvious. After saying, the Lord knoweth how to "reserve the unjust unto the day of judgment to be punished" he adds, verse 10, "*chiefly* those that walk after the flesh in the lust of uncleanness, and despise government: presumptuous are they, self-willed, they are not afraid to speak evil of dignities." But why any *chiefly* in this case, if all the unjust were reserved to a day of judgment at the end of this world?

2d. Peter speaks of the punishment of such unjust persons as were to bring upon themselves "*swift destruction*;" their judgment lingered not; and their damnation slumbered not. See verses 1—4. But

how could Peter speak so of a judgment at the end of this world? To say, as some have done, that the apostles and first Christians considered the end of the world as near, is to tell us they were all mistaken, and thus furnish Gibbon and other infidel writers an unanswerable argument against Christianity. It is no small proof of the correctness of my views, that they remove this stumbling block out of the way of infidels, and establish the credit of the inspired writers. Peter says nothing about the end of the world in this passage or its context, nor of the resurrection of the dead, nor does he say all the unjust are to be punished at this day of judgment. He is consoling Christians under their trials, informs them that their unjust persecutors are reserved to the day of judgment to be punished, and that they shall be delivered out of their temptations from them. Those Christians knew that a day of judgment was coming on the Jews, and that all Christians who endured unto the end should be saved. See Matt. 24. Peter's language was not new to them, for no doubt many of them had heard our Lord's predictions concerning this day of vengeance. They could not understand the phrase "the day of judgment" as it is now understood among us, for no sacred writer had before used it in this sense.

3d. My views of this passage are confirmed from considering the nature of the punishment mentioned. The verb *kolazo*, here rendered *to be punished*, signifies, says Parkhurst, *to restrain*, and adds, "this derivation is confirmed by observing that the Greek *kolazo* is sometimes applied by the profane writers in the sense of *restraining*, or *repressing*, as may be seen in Scapula." Acts 4: 21, the only other place where this word occurs, confirms this interpretation. But I ask, do our orthodox brethren believe that their endless punishment at a day of general judg-

ment is for the purpose of restraining or repressing men? But let us advert to the context and see the nature and kind of punishment referred to? Peter says nothing about sending the unjust to hell to be punished at the day of judgment of which he speaks, nor does he give any pathetic descriptions of the endless misery in which it results, as is often done in our day. The context speaks of a day of judgment which came on the old world, and also on the cities of the plain. But is there not something very incongruous in Peter's saying they were reserved to a day of temporal judgment to be punished, yet say those who persecuted Christians were reserved to a day of judgment to be eternally punished? But, if Peter referred to the day of temporal vengeance coming on the Jews, he just did what our Lord had done before him; he illustrated this day of judgment by referring to the flood and the destruction of Sodom by fire from heaven. See Matt. 24: 37—40. Luke 17: 26—37. In this he imitated the Saviour, and this being the way in which our Lord improved those past judgments, is pretty good evidence that the views I have advanced are correct. The context corroborates the views which have been given, and this could easily be shown were it necessary. See verse 12.

Some will probably object, saying—does not Peter say concerning those persons, “to whom the mist of darkness was reserved forever;” and does not this show he referred to a future endless punishment? I answer, that so far from this being the truth, those words show the correctness of my views. I have said the day of judgment refers to God's judgment on the Jews. Allowing, then, that the term *darkness* refers to *moral* darkness, as it certainly does in many other texts, it exactly answers to the present situation of the Jews. Blindness has happened unto

them, and will continue until the fulness of the Gentiles be come in. Their eyes have been darkened, that they might not see, for nearly two thousand years, and although this state is not to be endless in its duration, yet it may be said to be *forever*, in the Jewish usage of this expression. To say the mist of darkness is in a future state and endless in its duration, is just asserting what ought to be proved, and which we never expect to see proved.

It may be remarked that the general meaning of the word *reserve* is, "to keep or reserve something until afterwards." If it is asked, reserve the unjust until after what? The answer is, until after the Lord hath delivered the godly out of their temptations or trials. God reserved the unjust antediluvians until he had saved Noah out of his trials by his safety in the ark. The Lord also reserved the unjust Sodomites, until he had brought Lot out of Sodom. "Haste thee," said the angel to Lot, "for I cannot do any thing till thou be come thither." The Lord also reserved the unbelieving Jews until after his disciples had left the city and were safe in Pella. Regarding the signs given them by our Lord, Matt. 24, they fled from Jerusalem, and then, and not till then, did the wrath of God come upon the unbelieving Jews to the uttermost.

In p. 154, Mr. Hudson quotes what I said on the word *reserve* in my Answer to Mr. Sabine, p. 74, and then adds, "Here it is acknowledged by one of your own writers that the wicked are not punished, until after the righteous are delivered from their temptations. Now as the righteous are not delivered from their temptations, until they leave this world, and the wicked are not to be punished until after the righteous are delivered, it follows that their punishment will be after death." Thus Mr. Hudson makes me furnish him with an argument in favor of

his future punishment. But I have only to quote the very next sentence I used, to show Mr. Hudson's palpable misrepresentation. "The antediluvians were not punished until after God had delivered Noah and shut him safely up in the ark. The Sodomites were not punished until Lot had escaped from Sodom. 'Haste thee,' said the angel to Lot, 'for I cannot do any thing till thou be come thither.' The Lord also reserved the unbelieving Jews, until after his disciples had left the city and were safe in Pella." But Mr. Hudson would wish to make his readers believe I stated that the wicked are not punished until the righteous are delivered out of their temptations at death. If this misrepresentation arose from inadvertence I excuse it.

2 Peter 3: 7, is the next passage. "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment (*eis hemeran kriseos*) and perdition of ungodly men." The Greek phrase here is the same as in the preceding text, is used by the same writer, in the same epistle, and in the course of a few verses. The presumption is, that he used it in the same sense, for no one can suppose he changed its sense from expressing a day of temporal vengeance on the Jews, to a day of judgment at the end of this world, without giving any intimation of such a change. That this passage, refers to the day of God's temporal vengeance on the Jews, appears evident from the two things stated as simultaneous with it. 1st. It is stated, that "the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment." Well, it will be said, does not this very thing prove, that the day of judgment, is to take place at the dissolution of the whole material system? I answer no, and any one who chooses to consult Whitby and

Macknight, on Matt. 24, may see that the prophets describe the dissolution of kingdoms, and great political and moral changes among men, in the very language which Peter here uses. Those who may not have an opportunity to consult these writers, can read the following passages: Isai. 34: 4, 5. Ezek. 32: 7. Esth. 8: 16. Jer. 15: 9. Joel 2: 10, 11, 30, 31, and 3: 15. Amos 8: 9, 10. Macknight, after referring to these texts, says, "Besides, Lightfoot has proved from the Talmud, that the Jews used these phrases in describing the ruin even of a single family." If it should be contended, that verses 7—12 describe the end of this material system, why not also contend that verse 13, promises a new material heaven and earth, which are to succeed their dissolution? If the one is understood literally, so must the other. But it is universally allowed that the new heavens and new earth, refer to the kingdom of the Messiah, which was to succeed the Jewish dispensation, and was predicted in the Old Testament, Isai. 65: 17—20, and 66: 22. It is here spoken of as succeeding it, by Peter, for after describing the dissolution of the former, in language borrowed from the prophets he introduces it.

2d. The *day of judgment* and *perdition of ungodly men* are also stated here as simultaneous events. Here Peter calls them *ungodly*, and in the last passage called them *unjust*. But observe, he does not say *all* ungodly or unjust men in either passage. No such thing is said in any of the passages where "the day of judgment" is mentioned. That the unbelieving Jews, were ungodly, unjust men, needs no proof. That the vengeance of God which came on them at the end of their dispensation is called *perdition* no one can question. The following are all the places where the original word *perdition* occurs, and how rendered in the common version, which the

reader may consult. It is rendered *waste*, Matt. 26: 8. Mark 14: 4. *Pernicious*, 2 Peter 2: 2. *Perish*, Acts 8: 20. *Damnable*, and *damnation*, 2 Peter 2: 1, 2. *Destruction*, 2 Peter 2: 1, and 3: 16. Phil. 3: 19. Matt. 7: 13. Rom. 9: 22. *Perdition*, Rev. 17: 8—11. 1 Tim. 6: 9. John 17: 12. 2 Thess. 2: 3. Phil. 1: 28. Heb. 10: 39. No one can doubt that the punishment which came on the Jews is called *perdition* in several of these texts. The term *perdition* in many people's ears has a much more tremendous sound than that of *destruction*, by which they may see the same term is rendered in the New Testament.

If the context of this passage is examined, it strongly corroborates the views I have advanced. For example; was not that generation of Jews "scoffers walking after their ungodly lusts, and saying, where is the promise of his coming?" See verses 3, 4. Again; Christians in Peter's day were looking for Christ's coming at the end of the Jewish dispensation, and he exhorts them to be prepared for its arrival, see verses 11, 18. It was looked for as near. Peter represents his coming as a thief in the night, verse 10, and this is just the way our Lord spoke of it, Matt. 24: 33. On the supposition that a day of judgment coming on the Jews is meant, all is plain and easy, but if a day of judgment at the end of this world is meant, then all the apostles and first Christians were mistaken, and who can blame infidels in objecting to Christianity on this ground?

1 John 4: 17. "Herein is our love made perfect, that we may have boldness in the day of judgment: (*en te hemera kriseos*) because as he is, so are we in this world." This is the only place where this phrase is used with the article. The day of God's judgment on the Jewish nation, and no other day of judgment was expected during that generation; it was

near when John wrote ; it was the greatest day of judgment the world had ever seen, nor was the like ever to be again ; it had been predicted by the Jewish prophets, and also by our Lord himself ; and no doubt was a subject of frequent conversation among Christians. This day, was called "the day of the Lord," which should burn as an oven, the great and dreadful day of the Lord. From its greatness, its being near, and other circumstances, we might expect the New Testament writers to call it "*the day of judgment.*"

To the views given of the above texts, it is objected, 1st, It is not said it *was*, but *it shall be* more tolerable for Sodom and other cities in the day of judgment, and this shows that their judgment was still future. Answer. The whole force of this objection, consists in the future tense of the verb, *it shall be*. Macknight, in his Fourth Preliminary Essay, Blacknell, in his Sacred Classics, p. 123, and Ewing in his Greek Grammar, p. 106, agree, that the future is sometimes used for the other tenses of the verb. But Mr. Hudson, p. 145, seems alarmed at this change of the tenses, for he says, "to construe Scripture in this manner is trampling the sacred volume under our feet," &c. He need not however be so alarmed, for it is not asserted, that this change of the tenses is used *always*, but only that it *sometimes* occurs in the sacred volume. Mr. Hudson is the first man we ever knew, who risked his reputation in denying this fact. To avoid all difficulty, we shall waive our claim about a change of the tenses in the passages in question, and endeavor to settle the point at issue, in a way easier understood by most of our readers.

It is certain, that our Lord in the above texts, uses the future tense, *it shall be*. That it was used correctly to express a future judgment, coming on Chor-



Chorazin, Bethsaida, and Capernaum, no one questions. The only difficulty is, Mr. Hudson contends, that it expresses a future judgment for Tyre, Sidon, and Sodom. He may be correct in this, if he can prove the following things true. 1st. That our Lord in the above passages, was contrasting the punishment of Tyre, Sidon, and Sodom with that of Chorazin, Bethsaida, and Capernaum, which should be suffered by both in a future state. That a contrast, respecting the degrees of their punishment is made, all will admit; and that the punishment of both was future, Mr. Hudson strongly contends for, from the future tense of the verb being used. That the punishment of both is in another state of existence, is the very point Mr. Hudson quotes these passages to establish. But can he establish this by evidence? He may assert this, which is easily done, but he does it in face of evidence to the contrary in these passages. For example; our Lord said, Matt. 11: 21, "Wo unto thee Chorazin! Wo unto thee Bethsaida! for if the mighty works, which were done in you, *had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.*" Did our Lord mean here, that had the mighty works done in Chorazin and Bethsaida, been done in Tyre and Sidon in a future state, they would have repented long ago in sackcloth and ashes in a future state? Again, it is said, verse 23, "And thou Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works, which have been done in thee, *had been done in Sodom it would have remained until this day.*" See also Luke 10: 13. Did our Lord here mean—if the mighty works done in Capernaum, had been done in Sodom in a future state, Sodom would have remained until this day in a future state? And why does Mr. Hudson overlook the past tense in those passages, *had been*, yet contend so

strenuously for the future tense *it shall be* in the very same passages? And, on what rational ground, can he contend for the application of the future tense to the punishment of all those cities in a future state, unless he proves our Lord was contrasting the degrees of their punishment in a future state? Is it not manifest from the passages, that our Lord was contrasting God's past judgments on Tyre, Sidon, and Sodom, with a future judgment to be inflicted on Chorazin, Bethsaida, and Capernaum? I would even ask Mr. Hudson, if he can prove, that our Lord in those passages, contrasted a temporal punishment of some cities, with the punishment of some other cities in a future state? If our Lord did this, it is an unexampled contrast in the Bible, so far as my knowledge of it extends.

2d. Can Mr. Hudson prove that the punishment threatened any of those cities was to be in a future state? Let him select either class of the cities contrasted, or any one of those cities of either class he pleases, and let him also take the future tense of the verb, only let him show that the punishment threatened was in the future state. Mr. Hudson takes for granted the very thing he ought first to prove, that the phrase, *the day of judgment* means a day of judgment in a future state. Until this is proved, his contention about the future tense of the verb, can be of no use to him. If he asks, why was it then used by our Lord? I answer, it has been shown above, that a day of temporal judgment came on the cities our Lord threatened, and when he spoke, that judgment was then future. Does he still ask, why was the future tense used, seeming to imply, that Tyre, Sidon, and Sodom, were still to be punished as well as Chorazin, Bethsaida, and Capernaum? I answer, our Lord sufficiently guarded against all mistake here, by the explanations given of his meaning noticed

above. See as an example, Luke 11: 23 ; also by the contrast of the punishments mentioned, and his use of the past tense in that contrast when speaking of Tyre, Sidon, and Sodom.

3d. Can Mr. Hudson prove, that the judgment or punishment threatened in the above passages was for persons in their individual capacity ? If he cannot, then he must admit, that cities, or bodies politic are to be punished in a future state. But is this the case, or will he advocate such an opinion ? Respecting this, Mr. Sabine in his Lectures on my First Inquiry, p. 33, says—"punishment may be inflicted on an individual for his sins in a future state ; on a people or a nation, it cannot be so inflicted ; the punishment must be inflicted while their national character exists ; in a future state nations or bodies politic cannot be the subjects of retribution." That our Lord, in the above passages, speaks of cities and not of individuals, is beyond all question. By Mr. Sabine's showing, and from the nature of the case, our Lord was not then speaking of punishment in a future state, but of temporal punishment, as I have attempted to show.

2d. It will probably be objected, "if your views be admitted, they do away all retribution or punishment in a future state." Answer. It has been no concern of mine, to what result this examination might lead. My object has been, to ascertain what sense the writers meant to convey by the language they used. If it can be shown, that I have misunderstood these texts, let it be done, for I lay no claim to infallibility. Our desire is, that the truth of God may be made manifest, whether our views of the above texts be right or wrong ; and shall listen to any thing which can be advanced showing that we have misunderstood them.

3d. It may also be objected—"if your views of these passages are correct, how came such texts to be so strangely perverted, and so generally believed in support of a future general judgment?" Answer; how came many doctrines, such as purgatory and transubstantiation, to be so universally believed? And how came many texts of Scripture to be so strangely perverted in support of them? Whatever answer a Protestant would give to a Catholic respecting this, will answer for me, and may show him, that his objection has no force, unless he contends that Protestants are perfect in knowledge, and infallibility is transferred from the pope to them. A Protestant's misapplication of Scripture, has no more claim to our indulgence than a Catholic's, and if my views are found correct, they have as grossly misapplied texts proving a general judgment, as the Catholics have in proof of purgatory or transubstantiation. To the Bible, which is the religion of Protestants, I have appealed, by its decisions I am willing to abide, and shall be happy if I am in an error to see it pointed out.

We have dwelt at some length on the above passages; in concluding, we have a few questions to ask, and request our brethren who believe this doctrine, candidly and soberly to consider them. 'All the places in the Bible, where the phrase "*the day of judgment*" occurs, have been brought forward. I ask then first, if this phrase in the New Testament, designates such a day of general judgment, how do you account for it, that it is never so used in the Old Testament? Again; if this day of judgment is not taught in the Old Testament, which is generally conceded, will you be kind enough to show how Christ's disciples could understand our Lord in the above passages as you do? Your sense of this phrase was new to them, and our Lord gives no explanation, that

he used it in a sense different from its use in the Old Testament. Again; if the sense you attach to this phrase be correct, how do you account for it, that it is used in the sense I attach to it, in the Old Testament, but not in yours? Was it of more importance to inform the world, that a day of temporal judgment was coming on the Jewish nation, than to inform them of a day of general judgment, which should end in the endless misery of unnumbered millions of the human race? Further; how do you account for it, that when the New Testament writers use the phrase "the day of judgment," they are not treating on the end of the world, nor the resurrection of the dead, but on a very different subject as shown above? But again, if the apostles believed as you do about the day of judgment, how do you account for their not preaching about it, as is done in our day? The book of the Acts, contains an account of their preaching for thirty years, and Acts 10: 42. 17: 31. 24: 25, are the only texts which have the least appearance of mentioning it. But these texts are considered in the present Essay and we think it is shown they have no reference to such a subject.

Heb. 9: 27, 28. "And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." On this text Mr. Hudson relies with great confidence. He, and all our orthodox brethren, think it teaches a punishment for men's souls after death. But one should think this was rather a premature conclusion, until it is first proved, that man has a soul which lives after death to be punished. If men have no such souls, as has been shown in the First Essay, it puts an end to all debate on this question. I might here dismiss *this passage*, but shall proceed to show, that it gives

no support to the doctrine of either limited or endless punishment after death.

Let it then be observed, that this is the only text in the Bible, which speaks of judgment *after death*. Now, we must be permitted to say, that if it was true men's souls after death went into a state of punishment, the vast importance of the subject required it to be often mentioned. It is much more likely, Mr. Hudson and many others misunderstand this solitary text, than that all the other sacred writers should be silent about their doctrine. So far from teaching, that man has an immortal soul which exists after death, many of them teach a different doctrine, as has been shown in the two preceding Essays. Had some good people made the Bible, this would not have been the *only* text where it is said—"and as it is appointed unto men once to die, but after this the judgment." Instead of saying nothing about the *immortal soul* or its suffering *after death* these things would have stood forth in large capitals, and often repeated in the Bible of their making. They sometimes alter this and other texts to suit their system, and will hardly be convinced of their mistake, when the passages are turned to and read.

The question returns ; what is the meaning of this passage ? It will be allowed, that the common opinion is founded on the words *after* and *judgment*. Judgment it is said means punishment, and the word *after* from its connexion shows, that it is not before but after death. The word here rendered *after* is *meta*, but every man capable of judging, knows, that this is not its exclusive sense in the New Testament. Parkhurst says, *meta* signifies not only *after*, but also "*with, together with, by, by means of.*" Concerning *meta*, Whitby on Matt. 19: 29, 30, says, it is "the known observation of critics and grammarians that *meta* with a genitive case, signifies *with*, and denotes "

*auton kairon*, the same time, and only with an accusative case, signifies *after*, and denotes *uster chronian*, a following time." Ewing, in his Greek grammar, p. 87, also says—"the original meaning of *meta* appears to have been a conductor or indicator of the way. With the genitive, it implies a conductor whom we accompany. Hence it is usually rendered *with*. With the dative, it implies a plurality of conductors, *between*, or *in the midst of whom we are moving or acting*: hence it commonly signifies *between*, or *among*. And with the accusative, it implies a conductor whom we follow: hence it is usually rendered *after*." Well; it will no doubt be said that *meta*, in this text, is with an accusative, and is properly rendered *after*; *meta de touto krisis*. True; but the above critics, say, that *meta* with the accusative "implies a conductor whom we follow," and from its general meaning may follow immediately after the conductor. It may be nearly in company with, or at the same time. Death, in this passage, is spoken of as the conductor, and judgment is that which follows it. Our orthodox friends, or Mr. Hudson, can have no objection to my saying that it immediately follows it, for they contend that their judgment or future punishment immediately follows death. The passage does not intimate whether the judgment which follows death, is an hour or an age after it. It is evident, that in some places where *meta* is used, and one thing is said to be *after* another, if the thing which follows, is at some distance of time or place, additional phrases are used showing this. It is needless to give examples for they are easily found.

What judgment then comes after death? A punishment for the soul in a disembodied state, says Mr. Hudson. Does the passage say so? No. Does the Scriptures any where say man has a soul which lives after death in a disembodied state? No. Who

then gave him authority to assert such a thing from this passage? Ask him, for I cannot tell. I presume his preconceived system leads him to infer this from the terms *after, death, and judgment*, here used. But if I was to adopt this course in establishing my views, he would make noise enough about it. He will then ask me, what judgment comes after death? I answer the judgment God pronounced on all mankind, Gen. 3: 19, "*dust thou art and unto dust shalt thou return.*" Here is a judgment which comes after death, which is visible, universal, certain, and is disputed by no man. Death does not more certainly go before, as the conductor, or indicator of the way, than it is certain this judgment follows; so closely does it follow death, that according to the general sense of *meta*, it may be said to be in company with it. At any rate, death is the conductor of the way to all men, in returning to the dust from whence they were taken. This agrees with the passage, for *death* and the *judgment* of which it speaks, are spoken of as alike universal. No intimation is given, that the *death* is for all, the *judgment* for any one class either righteous or wicked. By one offence this judgment comes upon all men, Rom. 5: 18, and is just as certain as that it is appointed unto men to die. It is agreeable to the fact of the case, as daily observation and all past experience proves. But is Mr. Hudson sure it is a fact that souls go into a state of future punishment after death?

We had prepared some remarks on verse 28, but want of room compels us to omit them. Mr. Hudson does not notice this verse, nor does the question at issue, from verse 27, require it.

Jude 14: 15, "And Enoch also, the seventh from Adam, prophesied of these sayings," &c. Mr. Hudson does not introduce this text in favor of his fu-



ture retribution, nor would any man quote it in proof of future punishment, who has considered the passage with its context. The context shows, that Jude is not speaking of the end of this world, or of punishment in a future state, nor of all the wicked, but of certain characters in his day whom he describes, verses 8—19. The judgment he speaks of was near, and was to come on those persons. Peter, in chap. 3, of his Second Epistle is allowed to speak of the same persons. Whitby shows, the Jews, and particularly the Nicolaitans and their followers were referred to. Parkhurst says the word rendered *convince*, means “to convince or convict thoroughly.” The awful judgments which came on that generation of Jews, was a practical mode of convincing them that they were ungodly. What leads many people to think this passage has a reference to a judgment at the end of this world, is the language used—“behold the Lord cometh with ten thousand of his saints.” But the same or similar language is used, Ps. 68: 17. Zech. 14: 5. Dan. 7: 10, where no such coming or event was in contemplation. Jude seems to have borrowed his language from Deut. 33: 2. On this verse see Dr. Kenicot, vol. i. p. 423.

Jude 6. “And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.” The parallel text is 2 Peter 2: 4. This is one of the texts on which Mr. Hudson builds his future retribution or punishment. See his Letters, p. 149—155. He does not deign to take any notice of what was said on these passages in my First and Second Inquiries. But let us

1st, Notice the period referred to, called in this text, “*the great day.*” Mr. Hudson refers it to a

day of general judgment at the end of this world. Now I will thank him or any other man to name the text where any sacred writer uses this phrase to designate such a day. But I find it used in reference to the day of God's dreadful judgment on the Jewish nation at the close of their dispensation. Thus Joel says, ch. 2: 31, "the sun shall be turned into darkness, and the moon into blood before *the great and terrible day of the Lord come.*" That Peter understood it in this way, is evident from Acts 2: 20, where he quotes these words. Again, in Mal. 4: 5, it is said "behold, I will send you Elijah the prophet before the coming of *the great and dreadful day of the Lord.*" Comp. Rev. 6: 17, where we also read of *the great day*, and *the great day of God Almighty*, but which, all will allow, has no reference to a day of judgment at the close of time.

I ask, then, on what authority he asserts that *the great day*, in this passage, referred to a day of general judgment? Are we obliged to take his word for it, contrary to the Scripture usage of this expression?

2d. "And the angels which kept not their first estate (principality) but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." Neither here, nor in 2 Peter 2: 4, or any where else, are they called angels who fell from heaven. They are said by Peter to have sinned, but not to have sinned in heaven. Jude tells us their sin was, they "kept not their first estate, but left their own habitation." It is well known that the term *angel* is not a name of nature but of office. The question is, what persons are referred to? I would merely here express my opinion, assigning my reasons for it. Some have thought that the spies sent to spy out the land of Canaan, are referred to. I am of opinion, however, that Jude here alludes to Korah, Dathan and Abi-

ram with their company, recorded Num. 16. My reasons for this opinion are briefly the following: 1st, this company were "two hundred and fifty princes of the assembly, famous in the congregation, men of renown," Num. 16: 2. From the high stations they occupied, they might justly be termed angels, as could be easily shown from its Scripture usage. They sinned, and their sin consisted in not keeping their first estate or principality, which God had assigned them in Israel; but wished to raise themselves by a rebellion against Moses and Aaron, Num. 16: 3. They sought the priesthood also, verse 10.

2d. For this sin of theirs, God spared them not, "but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment," the judgment of this great day of which Jude speaks. The word for hell is *tartarus*, which the ancient heathens thought was in the centre of the earth. Now it is evident that God cast Korah and his company down into *sheol*, the pit, which is rendered in many places hell, in the Old Testament, as shown in my First Inquiry. The Jews believed *hell* to be in the centre of the earth, and had three passages to it, the sea, Jerusalem, and that by which Korah and his company went down. See Calmet.

3d. What strongly confirms this view is the connexion in which Jude introduces the words before us. He says, verse 5, "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." But is it rational to think that Jude, in verse 6, drops this subject and begins to speak of angels who fell from heaven? It is much more rational to conclude, after he had spoken of the Jews, God's delivering *them* out of Egypt, and his judgments generally on

them who believed not, that in verse 6, he should refer to some signal instance of those judgments. This I conceive he did in referring to the dreadful judgment which befel Korah and all his company.

4th. Jude and Peter adduce this as a similar case to God's judgment on the old world, and on the cities of the plain, and are set forth as examples to those who should after live ungodly. But if fallen angels were referred to, and their being cast down to hell or endless punishment is meant, it could be no example, for this was a thing men had no means of seeing, so as to deter them from iniquity.

It is worthy of notice, that whoever are meant by the angels, they are not said to be reserved to the judgment of the great day *to be punished*. If the passage refers to Korah and his company, as I think it does, they were reserved unto the judgment of it. At the judgment of this day, all the righteous blood shed on the earth came on the Jewish nation, and Korah's rebellion with all the sins of the Jewish nation were condemned at it. But some think the epistle of Jude ought not to be quoted in proof of any controverted subject.

Heb. 10: 27, 28, 29. Mr. Hudson quotes (p. 236) the two last of these verses in proof of a punishment beyond death. He says, "since *death without mercy* is the greatest punishment which can be inflicted in this state, it naturally follows that those who despise the gospel and receive this sorer punishment, will be punished beyond death." Mr. Hudson strangely forgot himself here, for his punishment after death is better than the one before it. The one before death is *without mercy*, but his after death is *with mercy*, for all are to be delivered out of his future punishment. By his own account, it is not a sorer punishment, although beyond death, unless he can prove, that a punishment beyond death, *with mercy*, is worse than a

punishment before death *without mercy*. But Mr. Hudson seems to overlook the scope and meaning of the apostle. Paul was writing to believing Jews. They saw the day of God's vengeance approaching, verse 25. He warned them against apostasy from the faith in view of it, and states that a certain fearful looking for of judgment awaited all such as apostatized, in common with their adversaries the persecuting Jews, verse 26, 27. It was only such as endured to the end that should be saved, Matt. 24: 13, and in verses 28, 29, referring to the punishments in the law of Moses, declares their punishment would be greater than those who died without mercy under that law. But, says Mr. Hudson, to die without mercy is the greatest punishment which can be inflicted in this state. But in this he is certainly mistaken. To die without mercy under the Mosaic law, was to suffer death without pardon. Mercy or pity did not interfere to remit the punishment of the law. But will Mr. Hudson say it was not a sorer punishment to die in the way the Jews did at the destruction of their city and temple? To deny this would be to contradict the Saviour himself, and affirm, that every one put to death under the Jewish law endured miseries equal to theirs, when in fact the like had never been before, nor shall the like ever be again.

2d. *Krisis* is rendered *condemnation*, in the following passages; John 5: 24. and 3: 19. These two texts are parallel to John 3: 17, 18, and 2 Thess. 2: 12, which have been considered under *krino*, above. See also on John 5: 28, 29, considered Essay ii. sect. 2. They require no further consideration.

3d. *Krisis* is rendered *damnation*, Matt. 23: 33. Mark 3: 29. The first of these texts has been considered in my First Inquiry, and the second text,

with the parallel passages, in my Second Inquiry, to which I refer the reader for illustration.

*Krima*. This word occurs in the New Testament in the following places, and is, 1st, rendered *avenged*, Rev. 18: 20. 2d, *law*, or *to go to law*, 1 Cor. 6: 7. The Corinthians had law suits or civil judgments among them. 3d, *condemned*, and *condemnation*, Luke 24: 20. 1 Cor. 11: 34. James 3: 1. In the margin of the two last texts our translators have put the word *judgment*. And *krima*, 1 Cor. 11: 34, rendered *condemnation*, they render *damnation*, verse 29, and put *judgment* in the margin. As it will not be contended that these texts refer to future punishment, it is unnecessary to consider them. *Krima* is also rendered *condemnation*, 1 Tim. 3: 6, which the reader will find considered in my Second Inquiry.

Jude 4. "For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." If the term condemnation here refers to being condemned to a punishment after death, the persons mentioned were ordained to it. But what Calvinist advocates such a doctrine in the present day? On the word here rendered ordained, Parkhurst says it means "to post up publicly in writing; *proscribere*. Jude verse 4. Those who were summoned before courts of judicature were said to be *progegrammenoi eis krisin*, because they were cited by *posting up their names in some public place*; and to these, in the style of Plutarch and Achilles, Tatius, *e krisis proegraphie*, judgment was *published or declared in writing*." Quoting from Elsner he adds—"that the Greek writers apply the term *progegrammenous* to those whom the Romans called *proscriptos*, or proscribed, i.e. *whose names were posted up in writing in some public place*, as

persons doomed to die, with a reward offered to whoever would kill them; therefore in Jude 4, *proگرام-менои eis touto to krima*," says the same learned critic, denotes "not only those who must give an account to God for their crimes, and are liable to his judgment, but who moreover, are *destined* to the punishment they deserve, as victims of the divine anger. If it be asked where they are thus *proگرام-менои*, *proscribed*? I think we must answer, in the *examples* of those mentioned by Jude verses 5, 6, 7, 11, and especially in the prophecy of Enoch, verses 14, 15, comp. 1 Peter 2: 8, under *Tiihema*, 7." Thus far Parkhurst. That the unbelieving Jews in Peter's day were proscribed or posted up in the Holy Scriptures as victims of the divine vengeance and which was soon to overtake them, cannot be doubted. See the following among other passages. Isai. 8: 14, 15. Matt. 21: 42—44. Luke 2: 34. Rom. 9: 32, 33, and Matt. 24, 25. To them I should rather think there is a reference in this passage.

4th. *Krima* is rendered *judgment*, and in the plural, *judgments*, Gal. 5: 10. Rev. 17: 1. 20: 4. Rom. 11: 33. 5: 16. John 9: 39. Matt. 7: 2. Rom. 2: 2, 3. 2 Peter 2: 3. Any of these texts which might deserve notice, have been sufficiently considered in our remarks on other passages above. See on Rom. 1, 2, and on the texts which speak of the day of judgment. Heb. 6: 2, has been noticed in my Second Inquiry.

1 Peter 4: 17—20, Mr. Hudson does not adduce in support of his system: nor will it be contended the passage refers to punishment after death. Commentators admit, it refers to the persecutions of Christians, which preceded the destruction of Jerusalem, and the judgments which came on the Jewish nation at the close of their dispensation.

Acts 24: 25. "And as he reasoned of righteousness, temperance, and judgment to come Felix trem-

bled, and answered, go thy way for this time ; when I have a convenient season I will call for thee." This is Mr. Hudson's first text in favor of a future judgment, p. 129—131. He goes on as any one may see, begging the question, that Paul here taught this doctrine, and that Felix believed it. He says, "if the passage be applied to this world, we can give no probable cause of Felix's trembling." But let us examine and see by noticing

1st, Paul's audience on this occasion. It consisted of Felix and Drusilla. Whitby, on this text, informs us that Felix was degradingly avaricious, cruel, and unjust. Drusilla had eloped from her husband, and was then living in adultery with Felix.

2d. The topics on which he reasoned or discoursed to them. Paul did not preach merely *before his audience*, nor *at them*, but *to them*, for 1st, he reasoned of righteousness. The word righteousness, is here opposed to all kinds of injustice, cruelty, and oppression of which Felix was deeply guilty, as may be seen from Whitby. See verse 26. 2d. Paul reasoned of temperance. The word temperance here stands opposed, not so much to excess in eating and drinking, as to *incontinence*. Whitby states, that Felix practised uncleanness with greediness.

3d. Paul reasoned of "*judgment to come*." No man can say, this judgment to come was in a future state. Mr. Hudson admits the passage does not mention a future state, although he contends that this was Paul's meaning by the phrase "*to come*." But I shall proceed to state evidence showing that Mr. Hudson is entirely mistaken and that the expression *judgment to come* did not refer to a judgment or punishment in a future state.

1st. The Greek phrase here rendered, "*judgment to come*," is *kai tou krimatos tou mellontes esesthai*, which is "*and of judgment about to be*." I must be



allowed to quote again the criticisms made on Acts 17: 31, above. Parkhurst says, "*mello* signifies, with an infinitive following, to be about to do a thing, *futurus sum*. Matt. 2: 13. 16: 27. 17: 12. John 4: 47. 6: 6, and *al freq.* *Mellon particip.* *Future what is to come*, Matt. 3: 7. 12: 32. Both the verb and participle are in the New Testament joined with an infinitive future, as *esesthai*. So likewise in the purest Greek writers." Dr. Campbell says in his note on Matt. 3: 7, "*mellon* often means not only *future* but *near*. There is just such a difference between *estai*, and *mellei esesthai*, in Greek as there is between *it will be*, and *it is about to be*, in English. This holds particularly in threats and warnings. *Estai limos*, is *erit fames*; *mellei esesthai limos*, is *iminet fames*. In Job 3: 8, a Hebrew word signifying ready, prepared, is rendered by the Seventy *mellon*." *Mello*, is used in this passage with an infinitive, and according to both these critics, ought to be rendered "*about to be*." The latter assures us, that "this holds particularly in threats and warnings," which renders it doubly sure here, for it is certain Paul was threatening or warning Felix. To show this criticism incorrect is impossible so long as Scripture usage of words is allowed a correct rule of interpretation.

But it will no doubt be said, "if Paul did not reason concerning judgment in a future state, but of one *about to be*, pray what judgment was this?" It might be sufficient for me to say—God's wrath or judgment is revealed from heaven against all ungodliness and unrighteousness of men, Rom. 1. This is true, as respects both individuals and nations; and Felix's abandoned wickedness, justly subjected him to the judgment of God in this world. A judgment was also coming on the Jewish nation as we have seen from preceding passages. That the

whole Roman empire was to be involved in the judgments of God is evident. See Luke 21: 25, 26. Rev. 3: 10. See on Acts 17: 31, above. Felix might then be involved in those public judgments, which his crimes contributed in no small degree to produce on the earth. But letting this pass with the reader, for what he may deem it worth, I shall assign my reasons for thinking this judgment to come was not in a future state, nor was Felix's trembling the effect of Paul's reasoning concerning it.

1st. Mr. Hudson and many others *assume* it, that the judgment to come was in a future state, and that Paul's reasoning about it produced fear in Felix. But he now sees, that there is something in the text itself, which decides that it was a judgment *about to be*, and not one in a future state.

2d. Much more is made of Felix's trembling than the passage warrants. It is said Paul's reasoning on a judgment to come in a future state produced his fear. But this is mere assertion, for it is stated as the effect of his reasoning on all the three topics, righteousness, temperance, and a judgment to come. Some say his trembling was produced, by the operations of the Holy Spirit on his mind. But this also is mere assumption. Mr. Wardlaw, in his controversy with Mr. Yates, advocates, that it was the effect of truth on the natural conscience. Some think Felix trembled or shook all over. The word rendered *trembled* simply means he became afraid. It expresses that feeling, which arises from some sudden and unusual sight. See Luke 24: 37. Acts 22: 9. Rev. 11: 13. Acts 10: 4. Luke 24: 5. Cannot fear, yea, trembling, be produced, without the agency of the spirit of God, or the terrors of a future judgment?

3d. Felix was a heathen, and preaching a judgment to come some thousand years after, was more

likely to excite his mockery than his fear, as the resurrection did when Paul preached it at Athens. What did he care about such a judgment, threatened by a prisoner brought to his bar, whom he had completely in his power? But, if Felix's trembling was occasioned by preaching a judgment in a future state, his conduct is a cutting reproof to many Christians, who can sleep in their pews, under the most terrific descriptions of it from the greatest dignitaries of the church. Yet these very people insist Felix trembled exceedingly and was dreadfully alarmed, when he heard it, and probably for the first time in his life, from a prisoner brought before him for trial. But why don't they tremble, for are not they sinners as well as Felix?

4th. If it was preaching a judgment in a future state, made Felix tremble as Mr. Hudson and others assert, the impression made, was neither deep nor of long continuance. Is it asked how do you know this? I answer, it did not lead him to say—"what shall I do to be saved?" No, he says to Paul, "go thy way for this time; and when I have a convenient season I will call for thee." Does this look like a man much alarmed about a future judgment or endless misery? But he intends to call on Paul again. Well, was it to have his serious religious impressions deepened? No, nothing like this, but for mercenary purposes as is evident from the next words. "He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him." It seems he found a number of convenient seasons to call for Paul, but it was not distress of mind about his soul, or a future judgment that influenced him, but his contemptible avarice. Were a judge in any of our courts to act so, instead of saying he was under concern of mind about his

soul and a judgment in a future state, the public voice would be raised against him from Georgia to Maine; he would be hurled from the bench for his contemptible meanness and avarice. But this is not all, for we are told, verse 27, "but after two years *Porcius Festus* came into Felix's room: and Felix, willing to show the Jews a pleasure, left Paul bound." Very singular evidence indeed, of being under concern of mind and alarmed about a future judgment! If such are the effects resulting from religious concern, produced by the spirit of God and a future judgment, from such concern may the good Lord deliver us. But, it borders on blasphemy, to ascribe such things to the spirit of God.

5th. But if Felix's fear was produced from anticipation of a judgment in a future state, how is it accounted for, that Drusilla was not affected in a similar way by Paul's preaching. Was Felix's conscience more tender than her's? Was his mind better prepared for religious impressions by a religious education in youth? No; in all these and other respects, the balance was greatly in favor of Drusilla. She was a Jewess, and if the doctrine of a future judgment is taught in the Old Testament, she no doubt had been taught it with other things in youth. But it seems it did not deter her from eloping from her husband and living with Felix. Nor, did Paul's reasoning of righteousness, temperance, and judgment to come, alarm her in the least, so far as we are informed. How then is this difference of effect to be accounted for? I answer, fear of punishment for crimes committed generally is, and always ought to be in proportion to their number and enormity. The wicked are in fear where no fear is. They flee when no man pursues them, but the righteous are bold as a lion. Felix's crimes were many and great. They might be said to have reached unto

heaven. The measure of his iniquity was full, and God's judgment could not be slumbering at a distance from him. Drusilla, though a bad woman, was not equal to Felix in crimes, consequently was not so easily put in fear from Paul's preaching. Is it asked, but what had Felix to fear any more than she, if the judgment to come merely referred to temporal punishment? I answer, allowing him above all fear from the laws of Judea or Rome, still he had cause to tremble, while his wife to all appearance remained unmoved. The history of the world, of which Felix could not be ignorant, showed that when either nations or individuals became abandoned in crime the judgment of God came upon them. A very recent instance, (Acts 12) of Herod eaten up of worms, was fresh in his remembrance. In fact, what is the history of the world preceding that period, but a record of enormous crimes, and the awful judgments of God inflicted on those who committed them? The wrath of God was revealed from heaven against all ungodliness and unrighteousness of men. Many instances must have been within Felix's remembrance, of persons guilty of his crimes who were visited with the just vengeance of God. If Cain was afraid, Gen. 3: 14, after he had killed his brother, and if Moses was afraid after killing the Egyptian, Exod. 2: 14; and if the whole city of Nineveh became afraid when Jonah preached, "yet forty days and Nineveh shall be overthrown," why ought not Felix to become afraid? Unless he had been hardened in his crimes, his fears would have been greater and of longer continuance, than we find they were on this occasion.

6th. I appeal even to Mr. Hudson himself, if it is not rational to conclude, that as Felix's crimes were committed on the earth, his fears were about a judgment he should suffer on the earth. At any rate

the Scriptures abundantly prove, that "the wicked shall be recompensed on the earth," but it still remains to be proved, that the crimes of the present life are to be punished after death, by the soul suffering in a disembodied state, or soul and body after the resurrection from the dead. Is there any more evidence, that the judgment to come in this passage, was not to be in the earth, than there is, that Felix's crimes or his trembling were not on the earth. It is true it is called judgment *to come*, but how could it be called otherwise, if Paul threatened him with any judgment, allowing it to be in the earth. Heb. 9: 27, is the only text in the Bible, which speaks of a judgment *after* death, but even it gives no countenance to Mr. Hudson's future punishment.

7th. If the hearts of the sons of men are fully set in them to do evil, because sentence against evil works is not executed speedily in this life, how much more likely is this to be the case, if the execution of God's judgment is placed in a future life? One striking fact proves the truth of this. The heathen like Mr. Hudson, postponed the chief part of their punishment of sin till after death, but what was its effect in the world? Did the terrors of their future punishment lessen crime among them? No, he knows the reverse of this was the case. The abominable crimes of the heathen world for ages, stare Mr. Hudson in the face, and show him by facts, of how little use his doctrine of a future retribution has been in deterring men from crime. He may see proof enough also of this among those who call themselves Christians. They hear this doctrine dealt out to them from week to week, and from year to year, yet fall asleep in their pews, with the most tremendous sound of hell and everlasting misery in their ears. They wake up when the sermon ends, satisfied with the preacher and with themselves, spend

the week in business, fun, and frolic, and return to hear the same doctrine, and take another nap under it. But let a preacher, like Paul, reason with his hearers on righteousness, temperance, and a judgment to come in this life for their crimes, and where there is a guilty conscience, such kind of preaching will put persons in fear as well as Felix.

I would only add, all judgments ever threatened to men were judgments to come, and every one of them it may be said were in a future state, as well as that mentioned in this passage. To say this, is saying more than Paul said, for he declared it was *a judgment about to be*; and if the doctrine was true, it would be taught in the Bible without requiring our additions to it.

5th. *Krima* is also rendered damnation, Matt. 23: 14. Mark 12: 40. Luke 20: 47. In these three texts our Lord spoke of the scribes and Pharisees devouring widow's houses, and said, "the same shall receive greater *damnation*." Had *krima* been rendered condemnation, or even punishment in these texts, no one would have ever thought they referred to a punishment beyond death. But the word *damnation*, has something in it, which always leads the mind of the English reader into another state of existence, and suggests to most people a punishment of endless duration. But that our translators affixed no such idea to it, is obvious, for they render the same word damnation, where no one can suppose a punishment in another world is meant. See 1 Tim. 5: 12. Rom. 3: 8. 13: 2. 1 Cor. 11: 29. Most orthodox preachers, are now careful to explain, that this last text does not mean, that he that eateth and drinketh unworthily eateth and drinketh damnation, or future punishment. But in this way was it long understood, and deterred many good people from the table of the Lord. What our Lord meant by

“greater damnation,” has been shown in my First Inquiry. It simply means—greater punishment. The scribes and Pharisees were deepest in the guilt which brought down God’s judgments on the Jewish nation, and he says to them, that they should receive the greater punishment.

*Kritis.* This word occurs in the New Testament in the following places, and is, 1st, rendered *judge*, and in the plural *judges*. Matt. 5: 25. Luke 11: 19. Matt. 12: 27. James 2: 4. Acts 13: 20. Luke 12: 58. Acts 24: 10. Luke 18: 2. Acts 18: 15. James 4: 11. 5: 9. Heb. 12: 23. None of these texts require particular attention. Acts 10: 42, is considered above, where all the passages are considered, which speak of judging *the quick and dead*. The only passage demanding attention is

2 Tim. 4: 8, “Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.” See the whole context. Before the reader proceeds, we will thank him to turn back and read the remarks made on verse 1. The true sense of this passage, depends on ascertaining the time referred to by the phrase “*that day*.” It could not be the day of Paul’s death, which he calls his “departure,” verse 6. At “*that day*,” whatever time is meant, the crown of righteousness was not only to be given to Paul, but also to all who loved the appearing of Christ. But did they all receive this the day Paul died? Nor does the phrase *that day* refer to the time when men would not endure sound doctrine, verses 3, 4. There is no other time, mentioned in the context, to which this phrase can be referred, but to that in verse 1, when Christ was to “judge the quick and the dead at his appearing and his kingdom.” But on verse 1, it has been shown



above, that this period did not refer to the end of this world, but to Christ's appearing and his kingdom at the close of the Jewish dispensation. His kingdom was then to come with power, and that Christians in Paul's day looked for his appearing and kingdom, is beyond all dispute. That verses 1, and 8, of this chapter, referred to the same time, is manifest from the following circumstances. 1st, The apostle uses the same language in both verses. In verse 8, we are told the crown of righteousness was to be given to all who loved his appearing (*epifaneian*.) Whose appearing? let it be asked; evidently "the Lord Jesus Christ who shall judge the quick and the dead at his appearing (*epifaneian*) and his kingdom" verse 1. Besides, in verse 8, he is called "the righteous judge," and in verse 1, Paul said he was to *judge* the quick and the dead at his appearing and his kingdom." If the general scope of a writer, and his use of language, can show his meaning, it seems evident that Paul, in verses 1, 8, referred to the same time and events.

2d. The Scripture usage of the phrase "that day." On the passages, where *the day of judgment* is mentioned, we have shown that the phrase "that day," refers to the day of God's vengeance on the Jewish nation. The phrase "that day," is used in chap. 1: 12, 18, of this very Epistle, and it could be shown, were it necessary, that its usage is in agreement with other places noticed above.

3d. The circumstances stated in the context, agree with what actually took place before the destruction of Jerusalem. Let us briefly notice them. The charge given by Paul to Timothy, verse 1, respected his zeal and faithfulness in the ministry of the word, as stated verse 2. This is enforced verses 3, 4, where he foretells a declension from the true faith, not from want of teachers, but from their vast num-

bers. By comparing the following texts it will be seen, that these very things are predicted as preceding the destruction of Jerusalem, Matt. 24: 4, 5, 23, 24, 25, 26. 2 Peter 1—4. James 3: 1. Tit. 1: 9—12. In verse 5, Paul enjoined on Timothy, watchfulness and patience in his work. Attention to these, were on his part the more necessary, as Paul was then in bonds, and expected to suffer death in the cause of Christ; for he says, verse 6, “I am now ready to be offered and the time of my departure is at hand.” He had given the Elders of the church at Ephesus similar admonitions, and warned them of the same evils which should take place. See Acts 20: 29—32. Permit me now to ask, are any circumstances like these ever mentioned as preceding our Lord’s coming at the resurrection of the dead? And I ought to ask also, is there a syllable in this passage or its context about the resurrection? Though judging of quick and dead is mentioned, verse 1, nothing is said about the resurrection, and we should think it has been proved, that it had no reference to a judgment of the literally dead.

4th. I may add, it is admitted by our orthodox brethren, that the appearing of Christ, in verses 1 and 8, are the same; but they say it refers to his appearing at the end of time, when all the literally dead and alive are to be judged, and Paul and all who have loved Christ shall receive their crown of righteousness. But if “*that day*” refers to this appearing of Christ, how does this accord with another doctrine of theirs, that every man at death receives his crown? For nothing is more common, than to say of a good man at death—he has gone to heaven to receive his crown. But permit me to ask, are not such views of this passage rather assumed than proved? And are not they imbibed from educational instruction, rather than from an examination of the

language and scope of the sacred writers? The explanations of the language of verse 1, and other texts, which I have quoted from orthodox writers, show the common opinions incorrect. Who can deny that Christ's appearing is spoken of in the New Testament in reference to his coming at the destruction of Jerusalem? And who will ever be able to show, that the judging in verse 1, does not refer to the morally, but to the literally dead and alive? We never expect to see this done, until we abandon the context, and Scripture usage of language, as just rules of Scripture interpretation.

There is only one objection, which is likely to be made against the time to which I have referred the phrase "*that day*." It is this. "Before the destruction of Jerusalem arrived, Paul, and no doubt many others, were dead. How then could they receive a crown of righteousness from Christ the righteous judge at this period? Did Christ crown dead men? For according to your views their souls could not be crowned, as they do not exist in a disembodied state." In answer to this objection, we remark

1st. If Paul by the phrase "*that day*," meant a day of general judgment at the end of time, all must allow, that he did not expect his crown of righteousness until it arrived. From the period of his death, it was *henceforth* laid up for him, but the Lord the righteous judge was not to give it to him until "*that day*." All who loved Christ's appearing were to receive it at the same time. Why then say, that at death any persons go to heaven to receive their crown? But this leads us to inquire

2d. What Paul meant by the "crown of righteousness." Most people understand this to mean the glory and happiness of the heavenly state, set forth by a *crown*, the highest thing after which mortals aspire. This appears to me a great mistake, which

originates, in not attending to the Scripture usage of the term crown. We have examined this with some care and shall now state the result of our examination. A crown is an appendage of royalty well known and need not be dwelt on. It is with its figurative use in Scripture we are here concerned. I find then that in Scripture language, to confer honor, dignity, or glory on persons, is expressed by saying they are crowned. See Ezek. 16: 12. Ps. 132: 18. On the contrary, the loss of these, or their being degraded, is expressed by its being said the person's crown is cast from him, or is fallen to the ground. See Ps. 89: 39. Ezek. 21: 26. Lam. 5: 16. Jer. 13: 18. Again; the year is said to be crowned with God's goodness, Ps. 65: 11. And in Isai. 28: 1, 3, we read of the crown of pride. In Isai. 62: 3, the church is said to be a crown of glory. And 28: 5, the Lord is said to be a crown of glory. And in Ps. 103: 4, he is said to crown persons with loving kindness and tender mercies. In Prov. 14: 24, the crown of the wise is said to be their riches; and in chap. 27: 24, this crown of theirs, is said not to endure to every generation.

But further: in Prov. 4: 9, it is said, that wisdom delivers a crown of glory to such as have her, which simply means, is an honor or glory to its possessor. And in 14: 8, it is said, the prudent are crowned with knowledge. In Prov. 12: 4, it is said, "a virtuous woman is a crown to her husband," which evidently means, is an honor and happiness to him; for it is added, "but she that maketh ashamed, is as rottenness to his bones." Again, Prov. 17: 6, it is said, "children's children are the crown of old men," which simply means, they are the honor of old men. And Prov. 16: 31, has a similar meaning, where it is said, "the hoary head is a crown of glory, if it be found in the way of righteousness." In all these

texts, the term crown, is used figuratively to express honor, glory, or happiness to the persons said to be crowned. Hence in several of them we have the phrase "*a crown of glory*," which in as many words expresses this. In the New Testament we have the phrase "*crown of glory*," which is evidently borrowed from the Old, and from it we ought to learn what sense the New Testament writers attached to it. Let us then attend to the New Testament and see how this matter stands there.

Peter in his 1st Epistle, ch. 5: 4, says, "and when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away." It will be contended, that Paul's *crown of righteousness*, in the passage before us, and Peter's *crown of glory*, are for substance the same. Also the time called "that day" by Paul, is the same Peter calls—"when the chief shepherd shall appear," and is also called "his appearing and his kingdom," by Paul in verse 1 of this chapter. At this time the crown was to be bestowed. We have seen above that the time referred to by all these expressions, is at the coming of Christ at the destruction of Jerusalem. The first question for our consideration then is—what was this crown? Paul himself shall inform us. He says, Phil. 4: 1, "Therefore, my brethren, dearly beloved and longed for, *my joy and crown*, so stand fast in the Lord, my dearly beloved." Here Paul tells us, that Christians were his joy and crown, if they stood fast in the Lord. But he shall inform us also when they were to be his crown. Writing to the Thessalonian Christians, 1st Epistle, 2: 19, 20, he says—"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." It is then obvious that Christians were to be Paul's crown at Christ's coming. And how they were to be his

crown at this period, is thus explained by himself, "*ye are our glory and joy.*" It is then no longer a matter of doubtful disputation, what Paul meant by his crown.

The mistake of most people about this is, they assume it as true, that the coming of Christ or his appearing, is at the end of this world, and refer the crown to the happiness of another state of existence. But they themselves allow, for who can dispute it, that Christ was to come at the destruction of Jerusalem, and that Christians in Paul's day were looking and longing for its arrival. The apostles were deeply concerned in being found faithful when it came, and show in their writings, great solicitude that Christians might be found blameless and continue steadfast unto the end. See 1 Thess. 5: 1—11. James 5: 7—11, with many other passages. See also our Lord's solicitude about this, Matt. 24: 42—51. Luke 21: 34—37. As this day drew near, the apostolic exhortations assumed a particularity and earnestness, which could not be mistaken, to what coming of Christ they referred. See Heb. 10, throughout, with other texts noticed above.

It will likely be asked, did Christ promise, and did Paul and those who loved Christ's appearance, expect a crown of righteousness or glory when Christ came at the close of the Jewish dispensation? I answer yes; and just such a crown as we have seen mentioned in the above passages. Then, he was to render to every man according to his deeds, Matt. 16: 27. He was to judge without respect of persons according to every man's work, 1 Peter, 1: 17. Then, every man should have praise of God, 1 Cor. 4: 5. Every man's work should be made manifest, 1 Cor. 3: 13. And then, every man was to receive his own reward according to his own labor. 1 Cor. 2: 8. Their faith being tried, they were found unto praise,

and honor, and glory, at the appearing of Jesus Christ, 1 Peter 1: 7. Being partakers of Christ's sufferings, when his glory was revealed, they were glad also with exceeding joy, 1 Peter 4: 13. While unheard of miseries came on the unbelieving Jews, Christ's faithful disciples, enduring to the end, were saved, Matt. 24: 13. God spared them as a man spared his only son that serveth him, Mal. 3: 16—18. He made them rulers over his goods, Matt. 24: 47. 25: 21—24. He said to them, "come ye blessed of my Father inherit the kingdom prepared for you," Matt. 25: 34. They entered into the joy of their Lord, and sat down with him on his throne, Rev. 3: 21. See also the following texts which I need not quote, Rom. 2: 7—10. Luke 22: 28—30. Matt. 25. That Paul expected Christians to be his crown at this period, we have seen him expressly declare, for they were to be this in the presence of the Lord Jesus Christ at his coming. But it will be asked, how could Paul if dead receive a crown or be rewarded in any way? To this I shall now pay attention, by adverting to the passage with its context.

Paul says—"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith," verses 6, 7. It is universally admitted, that Paul here alludes to the ancient games of fighting and running. He had fought the good fight of faith fairly, and had run in the Christian race honorably to the close of his life, for his departure was at hand. He expected his crown, which he here calls a crown of righteousness, or a righteous crown, for crowns in the ancient games, were not awarded to any but such as won them fairly by observing the rules of the games. The crowns were not awarded to the victors on their obtaining the victory, but at *the end of the games*. Hence though Paul had

fought, and finished his course before our Lord's coming, he did not then receive his crown, but says, "*henceforth* there is laid up for me a crown of righteousness." It was common at the ancient games, to appoint a *judge*, whose office was to see that the combatants gained the victory honorably, and to adjudge and deliver to them their crowns. In allusion to this, Paul says, "which the Lord the righteous judge, shall give me at that day, and not to me only but unto all them also that love his appearing." The crowns of the combatants were generally garlands of flowers, hence in allusion to this, Paul says, 1 Cor. 9: 24—27, they ran for a corruptible but he for an incorruptible crown.

But it will be urged, the question still remains to be answered—how could Paul receive a crown of any kind from Christ at this coming seeing he was dead before this period arrived? Answer; in the ancient games, if one of the victors died of his wounds before the day arrived for awarding the crowns by the judge of the games, the dead victor had his crown awarded him the same as if he was alive and on the spot to receive it. His death made no difference in this case; and we have seen it stated somewhere in the course of our reading, that it was common to crown the dead victor with his crown the same as if he had been alive. It is certain, Adam, in his Roman Antiquities, p. 472, speaking of their funeral rites, says, "the couch was sometimes decked with leaves and flowers, the bedstead of ivory, and if the deceased had received a crown for his bravery, it was now placed on his head." If Paul and others died before Christ came at the destruction of Jerusalem, having fought a good fight and finished their course, Christ the righteous judge, awarded them their crowns the same as if they had been alive. Like Jesus and for Jesus they labored



and suffered, and are crowned "with glory and honor," Heb. 2: 7, 9. Their faith was found "unto praise, and honor, and glory, at the appearing of Jesus Christ," 1 Peter 1: 7. Comp. 3: 13. The crown Christ awarded to Paul and others at this period, shall never fade away. Paul, the apostles, and primitive Christians shall be had in everlasting remembrance; and though dead shall continue to instruct the world to all future generations. Whether dead or alive the crown then awarded them shall continue to flourish as long as the sun and the moon endureth. If a virtuous woman is a crown to her husband; wisdom a crown of glory to its possessor; and a hoary head a crown of glory if found in the way of righteousness, who can doubt that Christians who continued stedfast in the faith, were Paul's joy and crown at the coming of Christ whether he was then dead or alive? He had turned many to righteousness and he shall shine as a star forever and ever, or throughout all generations, Dan. 12: 3.

*Kriterion.* This word occurs only in the following places and is rendered *judge, judgment* and *judgment seats*. 1 Cor. 6: 2, 4. James 2: 6. But as these texts have no reference to a judgment, or judgment seat in another world, they do not require any particular notice.

*Katakrisino.* I find this word occurs in the following places in the New Testament, and is 1st, rendered *condemn, condemned, condemneth, and condemnest*. See John 8: 10, 11. Matt. 20: 18. Mark 10: 33. James 5: 9. Matt. 27: 3. Mark 14: 64. Rom. 8: 3, 34. 2: 1. Heb. 11: 7. 1 Cor. 11: 32. The only texts in which it might be supposed, future punishment is referred to, are Matt. 12: 41, 42. Luke 11: 31, 32. But these texts have been sufficiently noticed above in considering the passages where the *day of judgment* is mentioned. 2 Peter 2: 6, is the

only other place where it occurs but has been considered in my Second Inquiry.

2d. *Katakrino* is rendered *damned* in the following texts. In Rom. 14: 23, it is said "and he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." Damned of whom, let it be asked? By comparing the preceding verse, it is evident he was damned of himself, or he was condemned of himself if he eat certain meats. But who ever supposed the person was sent to hell of himself, the idea which people generally attach to the word damnation? The only other passage where it is rendered damned, is Mark 16: 16, 'he that believeth and is baptized, shall be saved; but he that believeth not shall be damned.' Many preachers when they quote this text, place an emphasis on the last part of it, and particularly on the word *damned*, plainly intimating, that they mean the persons shall go to hell or endless misery. But let us ask 1st, what shall he that believeth be saved from? Not from hell, for no Scripture writer ever says so, which shows the doctrine of salvation from hell is not correct. He that believeth shall be saved from his sins; for this is what Jesus came to save people from. The person who believes is also saved from the condemnation in which his sin involves him, for sin subjects the sinner to the punishment of God's law, but this is never said to be punishment in a future state of existence. Well, I ask 2d, what is the unbeliever damned to? I answer, just to that which the believer is saved from? Hence he that believeth not is condemned or damned already. People conclude, that he that believeth is saved from hell, and hence they easily slide into the other error, that he that believeth not is damned to hell. But from the preceding examination it is evident, that the sense they attach to the word damned,

is contrary to the Scripture usage of the word in other places, yea, to all the words which are rendered damned in our Bible. It is contrary to the sense our translators attached to the words damned and damnation, as seen in the passages where they have used these words, noticed sufficiently in the course of our remarks.

*Kalakrima.* This word is uniformly rendered in the common version *condemnation*. It occurs only in Rom. 5: 16, 18, and 8: 1. It would be useless to spend time in showing that these passages do not refer to punishment in another world, for no one would quote them in proof of such a doctrine.

*Kalakrasis.* This word is only used in the following places, and is rendered *condemn* and *condemnation*; 2 Cor. 7: 3, and 3: 9. They do not require any particular consideration.

Mr. Hudson, p. 154—158, quotes Rom. 14: 10, and 2 Cor. 5: 10, to which we shall now give attention. Both these passages I considered pretty fully in vol. 7, of the Universalist Magazine, to which I must beg leave to refer the reader.

Rom. 14, 10. "But why dost thou judge thy brother? Or why dost thou set at naught thy brother? For we shall all stand before the judgment seat of Christ." Mr. Hudson says, "it cannot be pretended here, that the apostle, by the term *we* meant the apostles or believers only, for he includes those who *judge* and set at naught their brother." But there never was a greater mistake; for the apostle calls such persons brethren, in the very words he has marked. Besides, what can be more evident from the context, than, that these brethren set at naught one another on account of certain religious observances? Some of them observed certain days, and eat certain meats, but the others did not, and for this they mutually judged and condemned each oth-

er. Paul reprov'd them for these mutual recriminations, saying, "but why dost thou judge thy brother? Or why dost thou set at naught thy brother?" And to enforce this he adds, "for we shall all stand before the judgment seat of Christ." They just did to each other, what we have seen from 1 Cor. 4: 5, some did to Paul, they judged before the time.

What time were they then to stand before the judgment seat of Christ? The word for *judgment seat* is *bematos*, and the Scripture usage of it, is not in favor of a judgment seat in another state of existence. See Acts 7: 5. Matt. 27: 19. John 19: 13. Acts 12: 21. 18: 12, 16, 17. 25: 6. 10: 17. Rom. 14: 10. 2 Cor. 5: 10. At verse 12, Paul said to them, "so then every one of us shall give an *account* of himself to God." But when, is the question? Peter says, "who shall give *account* to him that is *ready* to judge the quick and the dead." See on this text above, and on Acts 17: 31. 1 Cor. 4: 5, and on all the texts, where it is said Christ was to judge the quick and the dead. That Christ was *about to judge* during that generation, is we think indisputable. Then every Christian was to have "praise of God." 1 Cor. 4: 5. "Every man," said Paul, "shall receive his own reward according to his own labor." 1 Cor. 3, 8. God without respect of persons, was to judge according to every man's work, 1 Peter 1: 17. Nor was this judgment to be confined to Christians, but extended to unbelievers, as has been shown on John 5: 28, 29. Acts 17: 31, and other texts above. I would only add, that the Roman Christians, did not judge or condemn one another to hell for their difference of religious opinion as is often done in our day. And Paul gave them a reproof, which many now need, for their want of charity, in not allowing each other to serve the Lord according to the dictates of their own conscience.

2 Cor. 5: 10. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." See the remarks made on verse 1—9, above. What has just been said on Rom. 14: 10, I should think is sufficient on this passage; for all will allow they are for substance the same. The persons Paul addressed were Christians, as is easily seen from the context, and is not disputed by Mr. Hudson. But he still insists that the judgment mentioned is after death. He says "the probability of being rejected in a future state, the apostle enforces by the consideration 'for we must all appear before the judgment seat of Christ; that every one may receive the things done in his body.' This clearly shows that the judgment will be after death, when men are absent from the body." But it is evident that this is a great mistake, from comparing verses 8—10, and asking the following questions. What person did Paul and others labor to be accepted of? verse 8 answers, "the Lord," referring to Christ. Again; where did he and others expect to be accepted of the Lord? verse 10 answers, before the judgment-seat of Christ. But again; did Paul expect to be absent or present with the Lord, when the judgment, verse 10, should take place? verse 9 answers, that he was uncertain about this, but he "labored, that whether present or absent he might be accepted of him." This plainly shows that Paul referred to a judgment during that generation. The day and hour when it should arrive, was not even known to Christ himself, but his Father only, Matt. 24: 36. No wonder then, that Paul should speak as uncertain, whether he should be dead or alive when it took place. In reference to this very judgment day *our Lord* said to his disciples, Luke 21: 36, "watch

ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and *to stand before the Son of man.*" Paul seems to have had these very words in his view, when he wrote the passage before us, and Rom. 14: 10; and gives the Christians to whom he wrote, exhortations in agreement with our Lord's words. The solicitude of our Lord and his apostles, that Christians might be found blameless when this day of judgment came, is apparent in almost every page of the New Testament. Paul, in 1 Cor. 1: 7, 8, and 2 Cor. 1: 13, 14, twice calls this period "the end," evidently referring to the end of the Jewish age. He also calls it twice "the day of the Lord," and once, "the coming of our Lord Jesus Christ;" and says the Corinthians came behind in no gift *waiting* for his coming. And we have seen on 1 Cor. 4, 5, above, that Paul reproved some in the church at Corinth, for judging him before this period arrived. "Judge nothing before the time, until the Lord come."

But it will be said, does not verse 11 say, "knowing the terrors of the Lord we persuade men." Yes; but does the passage intimate, that this terror of the Lord was punishment in a future state? No; nor is this intimated in the Bible. Job calls temporal death the king of terrors, chap. 18: 14. But how could he do so, if he knew about hell torments in a future state? Comp. Gen. 35: 5. The word here rendered *terror* is *phobos*, which is rendered in other places *fear*. It cannot be said, that the apostles knowing the terror of hell torments in a future state persuaded men, for the apostles never said a word about hell in their preaching, as the whole New Testament shows.

In closing our remarks, we shall pay attention to some objections which were made in vol. ix. p. 19,

of the Magazine, against the views there given of this passage. They are these. "1st, If the judgment was confined wholly to this world, how could Paul, or any other person, appear before Christ's judgment seat, and receive in his body, according to that he had done, whether it was good or bad, if he was absent from the body, not living, when the judgment arrived? 2d. If this judgment took place during the generation then on earth, and no other period is referred to in the context, but death and the resurrection, in what sense could Paul be absent from the body and present with the Lord, at the time of this judgment? The resurrection is not to be until the period called, 1 Cor. 1: 5, 24, the end, when Christ shall have delivered up the kingdom to God, even the Father, &c. If Paul did not speak of an intermediate state between death and the resurrection, why was he so anxious to depart? For although (as he told the Philippians) 'to him to live was Christ, yet to die he accounted gain.' He was even 'in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better,' Phil. 1: 21, 23. And here to the Corinthians, he says, 'whilst we are at home in the body, we are absent from the Lord,' and 'we are confident, and willing rather to be absent from the body, and to be present with the Lord.'"

The first of these objections, has been answered by our remarks on 2 Tim. 4: 8, considered above. There it has been shown, that "at that day," the judgment-day of which this passage speaks, Paul received his crown of righteousness; nor did it make any difference whether he was then dead or alive. The Lord the righteous judge awarded him his crown. The passage before us does not say, as this objection seems to intimate, that Paul was to receive *in his body* according to that he had done. No; the

things were *done in his body*, for which he was to receive his reward, but it is not intimated that he was to be in the body to receive this reward. On the contrary, we have seen from verse 9, that he spoke as uncertain about it.

2d. It is asked, "if the judgment took place during the generation then on earth, and no other period of time is referred to in the context, but death and the resurrection, in what sense could Paul be absent from the body and present with the Lord, at the time of this judgment?" Answer. In my remarks in the Magazine, against which these objections are urged, I did not express myself perhaps with sufficient accuracy, in saying, no other period of time was referred to in the context but death and the resurrection, for I did go on to show, as I have done above, that another period besides these is referred to in the context. Paul as we have seen in verses 8—10, speaks as uncertain, whether he should be present or absent when this judgment took place. This very mode of speaking showed, that the judgment he referred to, verse 10, was neither at his death or at the resurrection. "In what sense Paul could be absent from the body and present with the Lord, at the time of this judgment" we hope is sufficiently answered above and in our remarks on 2 Tim. 4: 8.

3d. It is asked "if Paul did not speak of an intermediate state between death and the resurrection, why was he so anxious to depart?" &c. Answer. we have attempted to show in the preceding Essays, that Paul, nor no other sacred writer, taught an intermediate state, either of happiness or misery for the souls of men. In considering Phil. 1: 21, 23, and 2 Cor. 5: 1—9, we have attempted to account for Paul's language in these passages. On the last, in connexion with 1 Cor. 15, we think it was shown,



that Paul did not expect to be present with the Lord until mortality is swallowed up of life, or until the resurrection. This we think must be admitted. And if it is contended, that he taught an intermediate state, it ought to be admitted, that he contradicts, in his second letter to the Corinthians, what he taught in his first ; yea, is at variance with himself in this very passage. Such is the way I briefly answer these objections, and refer the reader to the Magazine for a more enlarged consideration of these passages.

To conclude. Every reader must now perceive, that the words we have been considering, are used very often by the New Testament writers, and are variously rendered in the common version. The following facts deserve every man's sober consideration. The original writers of the New Testament, did not attach the same ideas to these words, as we do to the words *damned* and *damnation*, by which they are sometimes rendered by our translators. Nor did the translators themselves, for they use these words in their version when no one thinks they meant to convey the idea of punishment in a future state. See Rom. 13: 2. 1 Tim. 1: 12. Numerous as the texts are, where the words we have considered occur, there is only one place, where the inspired writers join any of them with hell, or a place of future punishment, according to orthodox views of it. The passage is Matt. 23: 33. "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" But I have shown in my First Inquiry, that this text, has no reference to the orthodox hell, but to the temporal miseries which came on the Jewish nation at the close of their dispensation. The sacred writers, not connecting these words with hell or any place of future punishment, not only corroborates the views given in the Inquiry, but what I have

stated in this Essay, that they never express a judgment or punishment beyond death, by the use of these terms. Nothing is easier than to quote texts in proof of future punishment, where the words judge, judgment, condemnation, damned, and damnation are used. But every man ought to be on his guard, and demand of him who quotes them, to show, that the judgment or damnation refers to punishment beyond death. Many good people take this for granted, and in this way impose upon themselves and others. Heb. 9: 27, is the only text in the Bible which speaks of a judgment *after* death, and we leave it with every candid man to say, if we have not shown, that it has no reference to punishment in a future state.

That the apostles and first Christians looked for Christ's coming in their day, and expected a *judgment* should take place when he came, is indisputable. The whole New Testament shows this to be a fact. But the grand mistake of Mr. Hudson and many others is, he applies the passages which speak of this judgment, to one in another state of existence. Something has been done in this Essay, to correct this mistaken application of them, and more would have been done, had my limits permitted. Should Mr. Hudson return to the defence of his system from those passages, we have no fear for the issue, for the subject is not yet exhausted. But if he abandons them, where will he find any texts better fitted to answer his purpose? It would be foolish to suppose he had not brought forward the strongest he could find. But if he has not, we earnestly beseech him to produce them, and if we cannot accede to his views we shall show reasons for our own opinions.

**REMARKS**  
**ON**  
**MR. HUDSON'S LETTERS.**

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**MR. HUDSON**, addressing **Mr. Ballou**, says: "I propose in these letters to offer such remarks upon your system as occurs to my mind; state my own views upon the subject of future punishment, and adduce such evidence from Scripture and reason as has inclined me to believe, that, although all misery will be of limited duration, it will not be bounded by the death of the body," p. 5. I propose to follow **Mr. Hudson** in this course he has stated, with a few brief remarks on his letters, so far as they are not answered in the three preceding Essays.

Letter 1st. In this letter, **Mr. Hudson** professes great love and respect for **Mr. Ballou**. He addresses him as his reverend and dear brother; believes him to be "a sincere inquirer after truth, and a friend to manly discussion; and declares he has every assurance of his candor and friendship. He confesses his talents have rendered him eminent, and that he has been in the ministry more years than he has been in existence. He allows, that **Mr. Ballou** has done much to extend the cause of liberal Christianity; has been eminently successful in rectifying false notions relative to the character of God and the destinies of mankind; and is encouraged to write, by the consideration of his candor and Christian affection," p. 5. Such are the gracious words which

proceed from Mr. Hudson's lips. But alas ! what is man ? We only reach p. 10, and he says to Mr. Ballou, "but when you limit the benefits of the gospel to this state of existence, and thus fix 'the times and seasons which the Father hath put in his own power' I feel impressed by a sense of duty to enter my feeble protest." He adds, p. 15, "your system is only a negation, and your faith disbelief,—a creed which would better become a sceptic than a professed Christian." Such is the way, Mr. Hudson treats his reverend and dear brother, of whom he had just spoken so highly, and whose very age might have commanded his respect, as he "has been in the ministry more years" than Mr. Hudson has been in existence, by his own confession. Mr. Hudson forgot the apostle's words, 1 Tim. 5: 1, "*entreat him as a father.*" He even forgot, what he had said himself; in p. 6, "I trust I shall be able to show the public that a religious discussion can be carried on in the exercise of Christian feelings, without bitterness or personal reflections." If such be Mr. Hudson's *tender mercies*, we pray God to be delivered from them.

One of three things must be certain. 1st. Mr. Hudson's views of what constitutes a Christian must be extremely vague. He calls Mr. Ballou, his reverend and dear Christian brother, and with the same breath tells him, he limits the benefits of the gospel to this state of existence ; that his system is only a negation and his faith disbelief. Who then is not a Christian if Mr. Ballou is one ? 2d. Or Mr. Hudson acts the hypocrite. If he does not believe Mr. Ballou to be a Christian, why does he address him as such. If he does, why such inconsistent statements ? 3d. Or he grossly misrepresents Mr. Ballou's sentiments. In a private interview with Mr. H. I pointed out to him the above quotation from p. 15, but he neither retracted it, nor apologised for it. But in

the very next sentence he says, "I do not mean, however, by these frank remarks to call your sincerity in question, or to injure in the least, your moral or religious character." It seems then, it does not in the least injure a man's moral or religious character, to tell the world that he "limits the benefits of the gospel to this state of existence," &c. But if this be true, what claim has Mr. Ballou to either sincerity or the Christian character? And who, pray, could do more than Mr. Hudson has done, to rob him of his claim to both? It is not Mr. Hudson's fault, if Mr. Ballou does not descend to his grave as no Christian, in the eyes of all who know any thing about Christianity. But his next sentence expresses one of the greatest truths in his book—"personal attacks and unfriendly insinuations always betoken an improper spirit, and injure the cause of the person who uses them." As to the first part of this sentence, Mr. Hudson could speak from his own experience. As to the last, he predicts what he will likely find come to pass.

From p. 11, to the end of this letter, Mr. Hudson goes on to state the question in debate, and what he considers the true mode of discussing it. Mr. Hudson must perceive, that on my views, I have no concern how this fighting ground is laid out; nor with his question—"does the Bible teach the doctrine of the happiness of all men at the article of death?" My system, whether right or wrong, precludes all such discussions. I would only make a remark or two in passing.

1st. According to his system, not one of the human race is to be pardoned into heaven, but all, one time or another, are to be punished into it. If not punished into heaven before death, they are to be punished into it after death. If a man dies, and has *been* adequately punished for all his sins but the last,

he has to go into Mr. Hudson's future punishment to suffer for it. This Mr. Hudson averred, would have been the case with David, had he died in the act of his iniquity, in a conversation with me since his book was published. But this is obvious enough from p. 11, and other parts of his book.

2d. Supposing Mr. Hudson and a Catholic, should have a controversy about purgatory, what would he say, if the Catholic should adopt his words, p. 11, with only a slight alteration. "All passages and arguments, therefore, which go to prove that men are punished in this state, have no bearing on the case; they must prove that *every individual receives all his punishment in this world, or that he will receive none in purgatory*, or else they prove nothing in this controversy." And might add, as Mr. Hudson does, with only the same slight alteration; "let the question be, *is all misery confined to this life or does it extend to purgatory?*" From the affinity between his doctrine and the Catholic purgatory, Mr. Hudson perhaps will call this good reasoning, and the true mode of conducting the controversy. But he must allow me to think, that he never would have adopted this course, if he had not felt the weakness of the ground he stood on. He can reason very differently with Mr. Ballou, p. 25, about the silence of Scripture, for he says—"have we any account in Scripture of male and female souls?" I ask him in turn, "have we any account in Scripture of *immortal souls*, or that *disembodied souls* suffer his punishment after death?" If the silence of Scripture, about male and female souls, proves to him no such thing exists, it proves also to me his doctrine is false. Mr. Hudson had no occasion to call on his opponents to prove a negative, and evade the proof of his own doctrine, if he had found the Scriptures plainly taught it. No, he could easily cite the passages which directly teach such a doctrine.

Letter 2d, is taken up in telling us what Mr. Ballou's *system* is, and what is "the grand basis on which he founds his hypothesis." He calls it "*wild and visionary.*" Mr. Hudson spares no pains to make it appear, that the sentiments of his dear Christian brother, are a mere farrago of nonsense, a mass of contradiction and absurdity. It is altogether unnecessary for me, to enter into an inquiry about the correctness of Mr. Hudson's statements, for several reasons which I need only state. 1st. We pointed out in the last letter, a gross, and we must think, a wilful misrepresentation of Mr. Ballou's sentiments. After it, we have no great faith in Mr. Hudson's fairness or his candor, in giving a full or fair account of Mr. Ballou's religious opinions. 2d. Every one of his readers must see, that he only quotes a few sentences and scraps of sentences from Mr. Ballou's writings. Any man could make the Bible itself a mass of contradiction, to quote it in like manner? 3d. Though Mr. Hudson tells us Mr. Ballou has been longer in the ministry than he has been in existence, yet he makes not the slightest allowance for a change of opinion during this period. Mr. Ballou must have been a very wise man when he entered the ministry, if during a long life he made no advance in knowledge, or ever saw cause to change any of his opinions. Was it candid, was it like an honorable man, to quote any thing from Mr. Ballou's past writings, except what he knew to be his present opinions? What man has been in the habit of writing for thirty years, who does not write some things now, which clashes with his former opinions? 4th. I am informed, by persons well acquainted with Mr. Ballou's opinions, that Mr. Hudson knows he does not hold such sentiments as he imputes to him. Moreover, that even the quotations he makes from his various writings for thirty years, is rather a caricature,

than a just representation of the sentiments he ever held in any former part of his life. I had not the books at hand, or I should have satisfied my curiosity, in looking into them to see whether he quotes him fairly and understood him correctly. 5th. By Mr. Hudson's own showing he did not understand Mr. Ballou's sentiments. This he frankly confesses, after having written his book to refute them. He says, in closing his letters, p. 306, "But, sir, should you attempt a reply, I have this request to make, viz. That you give a definite statement of your views upon the subject.—This request is made that we may see wherein we differ, and wherein we are agreed, so that we may not dispute about words only. I request this the more earnestly, because I am at a loss to know your precise views upon this subject. Though I have read your works with a view to learn your opinions, I am still in the dark relative to the ground on which you base your scheme." What dependance can be placed on a man's statements, who after writing a book of three hundred and seven pages tells us honestly in the 306th, that he wrote in the dark about them. In the course of reading Mr. Hudson's Letters, we concluded this caricature of Mr. Ballou's sentiments was drawn designedly, but when we came to this, it somewhat accounted for it in another way. Few painters, could produce a very good likeness of a man, to draw it in the dark. We are truly sorry Mr. Hudson should undertake to write against any man's sentiments, until he understands them? 5th. This goes to confirm, what many believe, that Mr. Hudson wrote his book, more to gratify an old *grudge* against Mr. Ballou, than any interest he felt in the doctrine he comes forward to defend. We doubt at least, if he would be willing to take his oath that this had no influence in his mind while writing his Letters. It is well known,



that such a grudge has for years existed. If Mr. Hudson felt such a deep interest in defending the doctrine of a future retribution, common prudence might have told him to have given Mr. Ballou a less conspicuous place in his Letters, for to this cause will his attack be imputed, whether he is guilty or not. In proving the doctrine of a future retribution, there was no need of introducing Mr. Ballou at all, far less of spending ninety pages in exposing his sentiments, which he is frank enough to own he did not understand. We fear it will be impossible for Mr. Hudson, to convince many of his brethren, who know all the circumstances of the case, that no other object than love of truth, prompted him to write his Letters.

But there is a reason, paramount to all these, why I avoid this part of Mr. Hudson's book. It is this. What has all he has said in his first three letters to do with the point at issue? Supposing all he says of Mr. Ballou and his system, were as certain as that Mr. Hudson wrote these letters; how does all this prove his doctrine of a future retribution? It has nothing to do with it, and Mr. Hudson may rest assured, that I shall not be diverted aside from this grand question, but shall keep his attention to it.

Letter 3d. In this letter, Mr. Hudson proposes to examine Mr. Ballou's "principal arguments" in support of his system, but for reasons assigned in my remarks on the last letter, I have nothing to do with this part of the discussion. The following I notice, because it has something to do with the grand question at issue. On p. 70, Mr. Hudson says—"The law of Moses did not even teach a future state of existence, and it would be downright contradiction to admit that the law was enforced by penalties extending into a future state, when the law did not reveal such a state." But why is Mr. Hudson so willing

to admit, that the law does not teach a future state of existence? Answer; Mr. Hudson perceived it did not teach his future retribution, and to parry this argument against his system, he is willing to contend it does not teach future existence. We are sorry to see this in Mr. Hudson, for the sake of supporting a favorite theory. There is also a fallacy in his argument, which I shall point out by asking him a few questions. Had not the law a shadow of good things to come? Did not our Lord blame the Sadducees, for not learning from God's words to Moses at the bush the doctrine of a future existence by a resurrection from the dead? I ask him again, was not the law added to the promise, and did not this promise contain the hope of a future existence? And does not Paul, Heb. 11, show that the ancient patriarchs had the hope of a future existence? Why then does he say, that the law of Moses did not teach a future state of existence, unless he gives some very confined definition of the law? But I ask him, did the promise, or the law added to the promise, yea, the whole five books of Moses teach his future retribution? Mr. Hudson may see, Essay i, sect. 3, that Dr. Good, a believer in his doctrine, shows that future existence is taught in Job, the oldest writing in the world. But he denies that Job teaches either punishment, or existence for the soul in a disembodied state. This argument which Mr. Hudson attempts to parry returns then upon him with all its force.

But Mr. Hudson quotes Dr. Tappan in confirmation, saying, "There was no need of incorporating with the Jewish ritual a new and express revelation of a future state." And why not? He answers "because such a state had already been notified to the world." Well, does Mr. Hudson mean that this was notified in God's promise to Abraham, or any reve-

lation which has descended to us? It should seem not; for he adds from the Dr. it was—"by nature and reason, assisted by early revelation and tradition, and had also been discovered to the Hebrews by special communications made to their pious ancestors." If he did mean, that it was notified in any revelation which has come down to us, how could he say that a future state was not taught in the law of Moses? But we should like to know from Mr. Hudson, how much *nature and reason* can teach man, that there is a future state? Besides, what can Dr. Tappan, or any other man know, what revelations contained, which never were revealed, or to say the least, have not descended to us? And I ask him further, how does he or Dr. Tappan, know, but many things, which all agree are mere heathen superstitions, may be all found in his unrevealed revelations? In short, where are we to stop, if once we begin to believe things found in Dr. Tappan's revelations not revealed in our Bibles? But the Dr. as quoted by Mr. Hudson, proceeds: "agreeably, the belief of the soul's immortality and of future rewards and punishments, was interwoven with the idolatrous system of the ancient heathen. On this principle they deified the souls of their ancient men, and consulted with the dead." And is this any proof of either the soul's immortality or of future rewards and punishments? It is just equal proof, that we ought to deify men's souls, and consult with the dead as they did. That future punishment is not taught by Moses, Mr. Hudson allows, and that no sacred writer taught the immortality of the soul, has been seen in Essay 1. But all these things, and many more, are to be found in Dr. Tappan's unrevealed revelations. But it is said further, "the same general belief appears to have been early and constantly entertained by the Hebrews. Saul's effort

to obtain counsel from the spirit of departed Samuel, was founded in this belief. The Jewish law proceeds on this principle in forbidding necromancy and consulting with the dead." True, but the question is, how came the Hebrews by this belief? If it was from God's revelations which have descended to us, Dr. Tappan and Mr. Hudson, had only to quote the Bible, and have saved themselves all this trouble. But granting that such revelations once existed and are now lost, who is the man that can inform us what they contained? Besides, there is not a particle of evidence, that God intended our faith should ever be regulated by them. The Jews were prohibited necromancy, and consulting with the dead, and for a very good reason, because "*the dead know not any thing.*" This, and all other heathen superstitions, were prohibited the Jews. And so far from God advising the Jews, as Mr. Hudson does us, to give heed to early revelations, transmitted through tradition, incorporated with heathen idolatry, he strictly enjoined on them, to give heed alone to the written revelation in their hands. Had Mr. Hudson lived among the Jews, he would have been put to death, for teaching such doctrine, in leading their minds away from the law of the Lord. May my faith ever be regulated by God's written word, and Mr. Hudson is welcome to all Dr. Tappan's revelation not revealed.

Letter 4th. Mr. Hudson, after toiling through ninety pages, to make us believe Mr. Ballou's system is a mass of absurdity and contradicton, now comes to give us an account of his own. He discloses the views of future punishment he is to defend. He can have no objection to their being examined. We shall bring together his principal statements, that we may see what his system is. He believes, " that although all misery will be of

limited duration, it will not be bounded by the death of the body," p. 5. All texts, quoted generally to prove endless punishment, Mr. Hudson very carefully avoids. But why were they avoided? Do not they prove his future retribution? But let us take his system as stated by himself, and ask, 1st, who are to be punished with Mr. Hudson's punishment in a future state? He answers, p. 91, "*those who die impenitent.*" And, p. 11, all those who did "*not receive all their punishment here.*" All such as have not been "*punished for every sin they commit.*" We may well ask the question, "who then can be saved from it?"

2d. What part of such persons is to be punished? Mr. Hudson's whole book answers—it is their *souls* in a disembodied state, and both soul and body after the resurrection. He considers the *soul* to be the *mind*. But, does he prove that men have souls that shall live in a disembodied state? No; he does not attempt this, but takes it for granted. Now, unless Mr. Hudson can prove my First Essay false, his system falls to the ground.

3d. When are souls to enter on his future punishment? He says, p. 91, it is "*after death,*" and his whole book shows it is immediately after. I have not observed that Mr. Hudson thinks any souls will be sufficiently punished, and released from this punishment before the resurrection. Though he contends Christ went and preached to the spirits in prison, he does not say, that Christ converted or released them from their punishment. Indeed, why should he, on Mr. Hudson's system, unless they were sufficiently punished for every sin they had committed? If so, they were entitled to their release without his preaching.

4th. Where does Mr. Hudson say such souls are to be punished after death? Answer: *no where*; for

he says, he does not believe they "will be consigned to any particular place of punishment, *as such*," but that "*after death*," they will "*enter into a state of misery*." Mr. Hudson, like Mr. Sabine, makes a hell out of sin and sinners. And we shall see presently, that he has no need for a local hell of fire and brimstone, or any thing else to torment them. *State*, not *place*, is a vast improvement made in our day, by the advocates of future punishment. But how they will contrive to punish *bodies*, after the resurrection without place, I do not pretend to know, nor do they condescend to inform us.

5th. In what does Mr. Hudson make their punishment to consist? He says, p. 91, they will "*enter into a state of misery consisting of anxiety, guilt, and remorse*." We do not believe that this misery will arise from any external application, but from the *internal state of the mind*. It is not our belief that this punishment will be inflicted by the immediate hand of God, and as it were, out of the common course of his moral dealings, but that it will grow necessarily out of the moral natures God has given us; that it will be the legitimate fruit of that guilt of which the mind will be conscious, in consequence of past transgressions. We know by what we feel in ourselves, and see in others, that one act of wickedness leaves the mind in a state of condemnation and misery; and as many commit the most atrocious crimes, the instant they leave this world, it is reasonable to suppose that they will enter into a state of remorse and inquietude after death. To me this has all the force of moral demonstration." Again he says, p. 94, 95, "we do not believe men will be consigned to any particular place of punishment *as such*; but that the punishment will arise from their own unholy feelings and disturbed minds. The remorse of conscience will be the punishment, and

hell will be found within them. The future punishment in which we believe, is not different in nature or kind from what men experience in this world." Again, p. 12, he says, "we do not pretend that punishment in a future state differs either in nature or design from punishment inflicted in this world. Men after death are not punished on the principles of revenge or retaliation, but with a design to humble or reform; or in other words to qualify the creature for the enjoyment of happiness. We do not believe that those will be punished in a future state who have been duly punished and have become penitent here; no, this discipline will be experienced by none but those who have not been equitably recompensed in this state, and who go out of this world in rebellion."

Such are Mr. Hudson's principal statements respecting his own system. He said to Mr. Ballou, p. 15, "your system is only a negation, and your faith disbelief." The reader may count at his leisure how often Mr. H. respecting his own system says, "*we do not believe*," and "*we do not pretend*." A considerable portion of his faith consists in "*disbelief*" by his own showing. Well, does he refer to divine authority for what he does believe? No, not a single text. If Mr. Hudson says, my proof texts are given in subsequent letters, I reply, that all these texts are considered in the three preceding Essays, and it is shown they do not teach any thing like his system. I call on Mr. Hudson to show if he can, how he could learn the above articles of his faith from such texts? No man who compares his creed and the texts together, will say that he drew his system of belief from them. Nor has Mr. Hudson been in the future state any more than ourselves, to enable him to vouch for its correctness from personal experience or observation. Indeed he does not

pretend it is what the Bible says, that gives his system "*all the force of moral demonstration.*" No, he thinks it "*reasonable to suppose*" that the wicked after death "will enter into a state of remorse and iniquitude, reasoning from what the wicked feel here, to what they will feel after death." But I ask, who gave him a right to *suppose* any thing about it? Or, what are a thousand suppositions good for on such a subject? It is with what God has *said* on the subject we are concerned, for it is admitted that we can know nothing about a future state but from divine revelation. The principle of analogy, not the Bible is the father of Mr. Hudson's system. At p. 119, he says, "now we have no argument from reason which casts so much light upon a future state, as that drawn from analogy." Every one who reads his book must see that this is the telescope used by him to bring the unseen things of a future state to view. But he has used it very sparingly, or he might have thrown a great deal of more light on it. But we have seen from Essay 2, that our Lord condemned the Sadducees for adopting and reasoning on this principle of analogy, and what we have said there we beseech Mr. Hudson to consider.

But, taking his system as he gives it, let us notice, 1st, the *nature* of his future punishment. It is to consist in "*anxiety, guilt, and remorse.*" It is not to arise from "*any external application,*" but from "*the internal state of the mind.*" It is not to be inflicted by "*the immediate hand of God,*" but is "*the legitimate fruit of that guilt of which the mind will be conscious in consequence of past transgressions.*" But let me ask, why does Mr. Hudson take for granted that souls shall exist after death? We have proved in Essay 1, that the dead "*know not any thing.*" But admitting they do, how does he know how a person will feel after death in a disembodied state? Answer; from his



principle of analogy, in reasoning from how the person felt while in the body. If we are thus to reason from how we feel in this state to how we are to feel in the future, why not say we shall feel hungry and thirsty and sleepy; be benumbed with cold, or scorched with heat? What he means by the misery of souls arising from "the *internal* state of the mind," I do not pretend to understand. I would only ask, for information—have disembodied souls an *external* and *internal* state of mind in a future state? We thought he had said the *soul* was the *mind*.

Mr. Hudson, p. 104, blames Mr. Ballou by saying "it is a necessary part of your system that men are sufficiently punished by their own feelings." But this is not only a necessary part of Mr. Hudson's future punishment, but it is the whole of it, for his punishment is to arise entirely from the "*internal feelings of the mind*." Well, does he send the most abandoned sinners into his future punishment with the most tender consciences, best fitted to be miserable there? Far from it, for he says, p. 105, "instead of the reprovings of conscience being more and more severe, as we progress in wickedness, the very reverse of this is the truth. The more virtuous a man is, the more he is alive to a sense of accountability to God, and as he increases in sin his sense of accountability decreases. The greater the sinner, therefore, the less are the reprovings of conscience." Again, he says, p. 104, "the novice in crime will feel more remorse for stealing sixpence, than the adept in wickedness does for a robbery or a murder." See much more to the same effect in his Letters, which I have not room to quote. Seeing his future punishment is to consist entirely of "*anxiety, guilt, and remorse*," the following things are as clear as noon day, from his own showing:

1st, When an abandoned sinner goes into his future punishment, he has nothing to fear from either God or man. He can neither be hung, burnt, shot, or drowned. His punishment is not to arise from *any external application*, but from "*the internal state of the mind.*" Thus far, Mr. Hudson introduces him into a better world than the one he left, for he assures us, that all the misery such characters feel here, arises from fear of being brought to justice for their crimes.

2d. It is the tyro in crime, not the hardened veteran, whom he sends to future punishment, best fitted to be miserable there. The murderer, the robber, shot dead while committing his depredations on the highway, he sends to a little heaven, compared to the tyro who steals a sixpence. The murderer here, was not out of the reach of all *external application of punishment*, but there, punishment from either God or man cannot reach him. And the more hardened he dies, so much the better for him in the world to which he goes, for there all his punishment is to arise from "*anxiety, guilt and remorse*;" from "*the internal state of the mind.*" If he can only contrive to keep himself hardened in hell, what in God's universe can distress him, upon Mr. Hudson's system of future punishment? I call on him to show if he can what is to make him miserable there. Mr. Hudson's hell he cannot carry with him, as he had it not to carry; for he at great length expatiates on the hardened state of such sinners. "*Anxiety guilt and remorse*" did not trouble them here. All their fears arose from the idea of being brought to justice for their crimes, by some "*external application*" of punishment. But there, they are beyond the reach of this in any shape, from either God or man. What then is to awaken "*anxiety, guilt and remorse*" in them to constitute their hell? Is it reading the Bible, hear-

ing sermons, and being in the company of godly souls? No; for Mr. Hudson, with his principle of analogy, so far as I can see, makes not the least provision for the reformation of his damned souls. Their misery, and their reformation also, I should presume, is to arise from their own internal reflections. Yet he assures us, they were not troubled or reformed with those here. Well, does the mere article of death effect any change? No, he tells us, they died in the same hardened state in which they lived. Is it then the gloomy, miserable place they go to which awakens them to *reflection, anxiety, guilt and remorse*? This cannot be, for he avers they go to no place *as such*. He says their "remorse of conscience will be the punishment, and hell will be found within them." But stop, sir, you provide no hell for them in the future state, and by your own account they carry no such hell with them. I must leave it with you to inform us how they come by it then. It is the mere tyro in crime that carries his hell with him, and while the murderer and the robber are pretty comfortable, he is miserable, because he only happened to steal a sixpence.

After all this we advise Mr. Hudson to keep himself very quiet about the licentious tendency of Mr. Ballou's system, or any other man's. It will be very difficult to find a worse one than his own. Nor do I see how he can remedy the defects of his system by the help of analogy, unless he introduces some kind of *external application of punishment from the hand of God*, according to the degrees of crime committed in this world. On his present views it rather operates against him. But even this would be but a partial remedy, for I ask him how an *external application* of punishment can be applied to *disembodied souls or minds*, and that too without any place. Perhaps he can explain this. It might do after the resurrection

of the body, applied to the body, but how *souls* or *minds* can be punished by an external application of punishment, I am unable to devise.

But it is time I paid attention to what he says is *the design of future punishment*. It is "to *humble and reform* sinners, and *qualify them* for the enjoyment of happiness." It is to bring them "to faith and repentance," and he is at some pains to show that all this is to be effected by "a gradual process." But, I make a dead stand here, and ask him—bring them to the faith of what? Is it of Jesus Christ? But how can they believe in him of whom many of those damned souls never heard in this world. And so far as I can learn from his book, he makes no provision for their hearing of him in hell. His system of future punishment is to reform, but without any means of reformation. How *anxiety, guilt and remorse*, are to make believers in Christ without hearing of him, is to me at least inexplicable, if not preposterous. And if he can reform sinners, and fit them even in hell for heaven, without their hearing of Jesus Christ, we do not see any great need of his coming into the world to save sinners. But allowing they should hear of him there, Mr. Hudson ought to account for it, why hell is such an excellent place for reforming sinners, as the same means did not reform them here. His penitentiary, I fear, will not answer his purpose, unless he vastly improves his system, which I could easily do for him, by a free use of the principle of analogy. With it I could supply all the damned with Bibles and missionaries, yea, with all the means of faith, repentance and reformation enjoyed in this world. I am surprised he did not contend that they have regular preaching there, seeing he maintains from 1 Peter 3: 19, 20, that Jesus Christ went there and preached.

6th. Let us now ask, how long Mr. Hudson's future punishment is to last? We have seen, that he does not believe in endless punishment. In p. 91, he says, it "*will continue until repentance or reformation is effected.*" But how long it will take to effect this, he does not even risk a conjecture. It is to continue until the resurrection for the disembodied soul, but how long after for both soul and body, we are left in the dark. If the millennium is to last for three hundred and sixty thousand years as some assert, his term of punishment is no trifling affair. He spares no pains to get sinners into hell, but alas! he says nothing about how long they are to continue there, provides no rational means for their reformation, and is silent about how they are to be delivered out of it. Believers in endless misery may well say to him, "you have got all the wicked into hell by your own frank acknowledgments, and we shall leave you to get them out at your leisure. From all you have said, we do not see a shadow of a hope for their deliverance. On any view which we can possibly take of your system, the risk is tremendous; and we must doubt if you have confidence enough in it, to run such a risk." Some tyros in crime might also say, "if his system is true, it is high time we were searing our consciences, and preparing ourselves for his future punishment, for the hardened villain, who dies on the gallows, stands the best chance after death."

Such is Mr. Hudson's account of his own system of future punishment. It is not taken from mere sentences, or scraps of sentences, but are his chief statements of it, and in his own words. A man that lives in such a house of glass, ought not to have thrown so many stones at other people's windows. We affectionately suggest to him, to reject his *ignis fatuus* principle of analogy, and reexamine his whole

ground by asking simply—what saith the Scriptures?

The remainder of this letter is taken up in, 1st, contending that souls after death will retain their *identities*. It will be time enough for me to consider this, when he has proved, that souls exist in a disembodied state. It is rather amusing he should refer to Jesus Christ's knowing his disciples after he rose from the dead, as proving disembodied souls will retain their consciousness after death.

2d. In general reasoning in proof of a future retribution. But cart loads of such reasonings could never determine the question at issue. The whole drift of it is calculated to leave the impression, that it is a happy thing to be a sinner, and a very miserable thing to be a saint in this world. We also seriously object to his views of faith and repentance. Perhaps his system requires him to advocate a long process to accomplish these. An old sinner has little chance of escaping his future misery.

Letter 5th. Mr. Hudson says, "the point which now claims our attention, is that of a future judgment." Acts 24: 25. 17: 30, 31. Heb. 9: 27, 28. Matt. 11: 23, 24. 2 Peter 2: 9. 2 Cor. 5: 8—10. 1 Cor. 4: 5. Jude 6. Eccles. 12: 14, are his proof texts, which have been considered in the preceding Essays, to which we refer the reader. He introduces himself to them, with four general remarks; on the three first of which, two remarks from me are sufficient. 1st, His first remark allows, that the passages are much fewer in number than "most people are apt to imagine," which apply to a future state of existence. By his own confession then, his proof texts are not so numerous as many people imagine. Even those few are reduced, by considering that some of them may refer to a future state of existence, yet not teach his future punishment.

They may be fewer, than his few texts, which teach future existence, but can never exceed them in number. 2d. We have no quarrel with him about the number of texts in proof of his future punishment. Let him avail himself of all he says in his second and third remarks; let him select all the texts he thinks prove his doctrine, and let us fairly discuss what the original writers meant to convey in them. This is the shortest and the surest course to pursue in deciding the question at issue.

4th. But he says, "in order to understand any writer, it is necessary to take into view the opinions of those to whom he addresses himself. This is a principle of interpretation to which no reasonable man can object. Now let us apply this wholesome rule to the case before us," p. 125. Applying this rule to whom the Gospel was first preached, he maintains, that because the Jews and heathen believed in a future judgment and punishment, our Lord and his apostles spoke in accordance with their opinions about them, p. 125—129, and quotes Mr. Loveland, and refers to other writers in confirmation of his opinion. But that this is a very *unwholesome* rule, appears from the following remarks. 1st, It proves too much for him. He has here furnished a rod for his own back; for the believers in endless misery will take his own rule and apply it against himself, for Jews and heathen believed in endless punishment. 2d. But this rule proves too much for both believers in limited and endless punishment. It will prove that mammon was a god; Beelzebub the prince of the demons, and could cast out demons. In fact it will prove that the doctrines of witchcraft, ghosts, and many other things are all taught by Christ and his apostles. I then return Mr. Hudson his own words, quoted from Mr. Loveland, p. 127, as equally applicable here. "Now if

this doctrine be false," says a judicious writer, "we should naturally expect that Christ would have offered something directly against it; or if he had not thought proper to have done this, he would have avoided the use of expressions, which are calculated by their natural import to support the doctrine." But 3d. Mr. Hudson's wholesome rule supposes, that the writers of the New Testament, spoke in the words which man's wisdom teacheth, and not in the words which the Holy Spirit teacheth. In this he differs from Paul, 1 Cor. 2: 13. Does any sacred writer intimate, that we ought to study the heathen opinions, in order to understand the New Testament?

The question will then be asked me, by what dictionary is the language of the New Testament writers to be interpreted? I answer, without fear of refutation, the writings of the Old Testament, the same dictionary according to which they used their language. They spoke in the words which the Holy Spirit had taught there. There is a public standard dictionary to all nations, and to all generations. How many Christians have the opportunity to consult Mr. Hudson's dictionary? Not one in a thousand. But every man who has got a Bible, can consult mine. I am sorry he should send us to the popular opinions of the heathen, or Dr. Tappan's unrevealed revelations, to understand the language of the New Testament. But is there not a cause for this? My dictionary would not have suited his purpose. He wished to establish his views of a future judgment and retribution, from the language of the New Testament, but he found the Old Testament writers did not give the definitions he wanted. So my friend Hudson has recourse to Dr. Tappan's revelations not revealed, or the popular opinions of the heathen nations. Dr. Campbell, and others



show, that the popular opinions which prevailed among the Jews, were imbibed from their intercourse with the heathen nations. Mr. Hudson, p. 127, thinks the public will bear him witness, that his Universalist brethren, opposed to his views, enter into labored comments on the passages which speak of *judgment*. Yes, and they will also bear him witness, that he enters into labored comments on the passages which speak of *everlasting* punishment. And why are these labored comments necessary by either of us? Is it not because we believe a sense has been attached to those passages, which the original writers never meant to convey by them? Physicians, heal then yourselves, before you attempt to cure others. And we again return him his own words, quoted from Mr. Loveland; "well, if the public are liable to be led astray by the natural import of such passages now, were they in a better situation in the days of Christ?" You are then in the same difficulty, and we leave you to extricate yourselves at your leisure. We happen to know a better way of getting out of it than this, and without adopting such a mode of reasoning.

In a note, p. 145, Mr. H. said, "For the character of Mr. Balfour's works, see a postscript to this letter." We now come to his postscript, and find he gives them rather a bad character. He can hardly speak of me or my works with patience or common civility. The mixture of honey, is only to make the gall the more disagreeable. My First Inquiry, it seems, "was written without any definite object. I am more desirous of pulling down than of building up. I shift from one thing to another. I involve myself in inconsistencies. My reply to Mr. Sabine abounds with severity and personal reflections, hardly worthy of the Christian or the gentleman. I became vain by newspaper encomiums on my works.

I am a prolix writer, and took four hundred and forty-five octavo pages, to define four words. I make a great show of Hebrew and Greek learning, but my criticisms are from other writers. My own, are mere criticisms on words, which any novice might do. And to add no more, my writings show more learning than judgment." For all these kind, civil, and obliging remarks, I make a respectful bow to Mr. Hudson, and merely remark, it must have been great condescension in him to notice such contemptible publications. If he had only let them alone, they must have soon sunk into oblivion from their own insignificance. But, he seems to fret himself not a little, that some persons were foolish and ignorant enough, to express a favorable opinion of them: and to counteract this, says—"it will probably be gratifying to the reader to subjoin a brief account of the nature and merits of his works."

But it is very natural to ask, what could have roused Mr. Hudson's feelings so much against me and my works? Seeing that he is not a believer in the doctrine of endless misery. I solemnly assure the public, I never had an unpleasant word with him in my life, and in all our occasional intercourse, the best of feelings have always existed. It must then be the books I have written, not myself, which has excited him so much. The cause must be sought here, and it is easily found. Mr. Hudson tells us, that I am "more desirous of pulling down than of building up." Now, if I pulled down any thing, it was the orthodox endless hell. But, if I had only pulled it down, and left him a snug hell or penitentiary for his limited punishment, he would have rejoiced at my labors. But it so happened, that in pulling it down, his hell came down with it, for they are the same: the only difference between them is, *orthodox people inscribe on their hell, "endless mis-*

*ry is suffered here."* No, says Mr. Hudson, it ought to be, "*limited punishment is only suffered here.*" I confess, while attacking the orthodox endless hell, I strongly suspected they were one and the same, and that the hell which he advocates must fall with it. But I saw no occasion, why I should break my heart if it did, or cease from my attack, to preserve it. If he chose to make the orthodox endless hell his penitentiary for reforming sinners in after death, it was his business not mine to look out for its safety, and if it was demolished he must provide some other place for them. If he, or any others are displeased at me on this account, I must bear their displeasure the best way I can, and endeavor to overcome evil with good. I have only room, to assign two or three of my reasons for thinking this was the true cause of his displeasure against my publications.

1st. There was not the least ground of personal difference between us, to beget a suspicion, as in the case of Mr. Ballou, that an old grudge led him to this attack. 2d. Mr. Hudson, was the first man who volunteered his services, to assure our orthodox brethren, that their endless hell was perfectly safe from my attack upon it. If he had no interest in its safety, being his penitentiary, as a Universalist he would have at least been silent, and let them find out this at their leisure. But he was the first to cry, "all is well," after my attack, which showed his hell was identified with theirs. 3d. Mr. Hudson says, p. 168, "hell is not a term on which we rely to support a future retribution. It is not a term on which the *learned* rely for the support of endless misery." He affects to make people believe, that although all I have said about hell in the Inquiry was granted me, his future retribution and endless misery are not affected in the least. But we are not so sure, that **Mr. Hudson** will get people easily to believe all this.

Some perhaps will say, if what Mr. Hudson says be true, what could disturb him so much about the Inquiry? And if he says the truth, the clergy in time past have been imposing on the people, and perverting the Scriptures which speak about hell. Have not they laid great stress upon it, in alarming men concerning their perilous condition? And does Mr. Hudson think us so ignorant as to believe him, that learned men in past ages have not laid any stress on the word hell? 4th. Mr. Hudson's own actions. Does his actions correspond to these fine professions? Far from it. We shall see presently, that he is very careful to pick up all the wreck of the old orthodox hell, he could think to his purpose, and goes to work to build him a place of limited punishment in another state of existence. Matt. 10: 28. Luke 12: 4, 5, is all he thinks of use to him, and we shall see he clings to these texts, as if they were his last hope of safety. But why all this, if he was sincere in his professions above, that "*all was well*;" and that he nor the learned placed no dependance on hell in support of endless misery or a future retribution? 5th. Mr. Hudson does not attempt to state the facts and arguments of my book, and like an honorable antagonist meet and refute them. No, he first gives the book a bad name, then proceeds to misrepresent it as could be easily shown, and ridicules what he does not attempt to answer. But, there was no occasion at all for this course, if *hell* was safe from my attack, or if he could have answered the facts and arguments I adduced. Besides, there was no occasion for making such a fuss, and being fretful at a book, which neither had, nor was likely to injure the common hell of Mr. Hudson and our orthodox brethren.

I would only add, if I am mistaken, in imputing what Mr. Hudson has said to a wrong cause, I have

this request to make. Let him gird himself to the task of refuting my book by an appeal to Scripture and argument. On these grounds I pledge myself to meet him, but if he declines this, he must permit me to think he feels what he is unable to refute.

Letter 6th. In this letter Mr. Hudson discusses the texts which he thinks "teach the doctrine of a future retribution." They are John 5: 28, 29. 1 Pet. 3: 18—20. Heb. 10: 28, 29. Matt. 18: 6. Luke 23: 43, which have been considered in the preceding Essays. The only other texts which remain to be noticed are the following :

Matt. 10: 28, and Luke 12: 4, 5, were passages I considered in my First Inquiry. It was there frankly stated that they presented some difficulty to my views of *gehenna* or hell punishment; and I stated also what occurred to me to obviate that difficulty. When Mr. Sabine attempted to answer the Inquiry, these were the only two texts relating to *gehenna*, on which he fixed to establish a future retribution. Mr. Hudson it seems could find no more, and he might have saved himself the trouble of writing, by either copying what Mr. Sabine had said, or referring to his Lectures, as he has advanced nothing new on the subject. In my Reply to Mr. Sabine, these texts were again considered, but Mr. Hudson takes no notice of either my facts or arguments, nor has he the candor to say that any thing I advanced formed any objection to his views. I could easily show that what he notices he misrepresents; but my object in writing, is not to defend myself or any other man, but to keep his attention to the question at issue. I shall therefore pass by every other topic of remark, and proceed to this question. It is very obvious that he strains every nerve to establish from these texts that "God, after he hath killed the body, hath power to cast the soul, or after the resurrection, is able to cast

both soul and body into hell," p. 197. Yet this same individual told us, p. 168, "hell is not a term on which we rely to support a future retribution. It is not a term on which the learned rely for support of endless misery." Why then did he bring forward these texts if he did not rely on them? It is evident he holds on to these texts with a deathlike grasp, as the anchor of safety to his system. If it is something else than the word *hell* in these texts, on which he relies, we now intend to be at the bottom of this whole business. Let us then

1st, Inquire what he ought to have proved in order to establish his doctrine as laid down in the quotation above, from p. 197. Mr. Hudson himself will allow, that he ought first to prove that the word *psuhe*, rendered *soul*, in these texts, is used in some parts of Scripture to designate an *immortal soul* in man, which is to exist after death to be punished. But he does not attempt this, but takes it for granted. From what I have said in the First Essay, I think he will find it impossible to do this. The very foundation principle of his system, being false and unscriptural, of what use then was it for him to say, p. 197, that men "*cannot afflict the soul after death*," but God can and will do it, until he first proved that men have souls which exist after death to be afflicted. This was beginning to build without a foundation. He calls the soul *immortal*; now I ask him, how happened it that the sacred writers never say the soul is immortal, if they believed as he does about it? But again, he ought to have proved that *gehenna* or *hell*, is a *place* or *state* of punishment after death. But here again, he takes this for granted, and in opposition to the Scripture usage of the term *gehenna*, or *hell*, and also to two sections of facts in my First Inquiry, showing that this could not be its meaning. If he will not be offended, I shall ask him a question

or two, which deserves his serious consideration. "If the disciples understood our Lord as you do, that in these two texts he threatened them with a punishment for soul and body after death, how do you account for it, that in all their after preaching, they never once threatened men with the same punishment? They never said one word about hell, or a punishment in it, to either Jew or Gentile, as you very well know to be an indisputable fact. Again, I ask you, if your views of *gehenna* or hell punishment from these texts are correct, how do you account for it that our Lord only said *once* to the unbelieving Jews, 'how can ye escape the damnation of hell?' yet this very text, you told me in a private interview, since your book was published, was interpreted by yourself as I had done in my First Inquiry." But again, he ought to have proved that the words rendered *kill* and *destroy* in these texts, are used in Scripture to designate a punishment for the soul and body after death. If his doctrine be true, we might expect this to be often done by the sacred writers. But this he also takes for granted, and in face of the Scripture usage of these very words. That they are used, and applied to killing the *psuhe*, *soul*, when only natural life is meant, I shall now show. Let it then be noticed, that the Greek word for *soul*, is *psuhe* ; for kill, it is *apokteinai*, and for destroy, it is *apolesai*, Matt. 10: 28. The word for killing, in Luke, is the same as in Matthew, but nothing is said about the soul. Let us now look at Mark 3: 4. "He (Jesus) saith unto them, is it lawful to do good on the Sabbath days, or to do evil? To save life (*psuhe*) or to kill?" (*apokteinai*.) These are the very same words for *soul*, and killing the soul, as in the passages in question ; and our Lord asked the Jews, is it lawful to save the soul or to kill it? But no man will say it referred to killing the soul or punishing it

in a future state. But Luke, in chap. 6: 9, is, if possible, still more explicit. "Then Jesus said unto them, I will ask you one thing; is it lawful on the Sabbath days to do good; or to do evil? To save life (*psuhe*) or to destroy (*apolesai*) it?" here, again, is the same word for *soul* as in the texts under consideration. What Mark expressed by the word *kill*, Luke expresses by the word *destroy*. And it is evident the same varied mode of expression is used in the two passages before us, on which Mr. Hudson builds his future retribution. In these two texts which I have introduced for illustrating the language of them, I am confident all will allow, that *psuhe*, there rendered life, means natural life or person, and that to kill or destroy, has no reference whatever to inflicting a punishment on the soul, life or person after death. I have Mr. Hudson's own authority and example, for thus illustrating the language of Scripture, and shall return him his own words to Mr. Ballou, p. 26, "if we are allowed to interpret the same terms and phrases differently, when they are found in the same connexion, and when the subject does not require, but absolutely forbids it, we can make the Scriptures mean what we please." I say, then, physician, heal thyself. But again, he ought to have proved that there is not a peculiar Hebrew idiom in this passage, but that it is the common doctrine of the Bible thus to speak of soul and body, and of their being killed or destroyed in a future state. He does not deny the Hebrew idiom in the passage, but has not the candor to confess it, if he believes it. But to this I shall now again turn his attention. It is sufficiently evident from my First Essay, that the Hebrews expressed the whole man by the term *soul*, and he admits that it is often used by them to express mere natural life. It is also manifest, that no sacred writer calls the soul *immortal*. But they were



sometimes in the habit of expressing the whole man by the term *body*, as could also be shown, but it is admitted by him that this is done by Luke in the passage. It is also notorious that they frequently distinguished between the body and the soul, or life, by which it was actuated; see Matt. 6: 25. Luke 12: 22, and Rev. 18: 13, as examples. In the first of these texts, our Lord says, "therefore I say unto you, take no thought for your life (*psuhen*) what ye shall eat or what ye shall drink; nor yet for your body (*soma*) what ye shall put on. Is not the life (*psuhe*) more than meat, and the body (*soma*) than raiment?" Let us now see how this matter stands with the passages in question, where the same distinction between soul and body is used. Let it be then observed, that Luke only uses the term *body*, which was one mode of speaking among the Jews, to designate the whole man. But I may just notice in passing, that in the 22d verse of the same chapter he uses both, which is the parallel text to the one I have just quoted from Matt. 6: 25. But passing this, let it be noticed, that Matthew uses both soul and body in the other text in question, and this we have seen, was another mode of speaking among the Jews to designate the whole man. The term soul, as I said in the Inquiry, is used *expletively*, for he would have expressed the whole man as Luke did, if he had only used the term *body*. But he adopted the other mode of speaking among the Jews, different from Luke. But is the term *soul* in this case without meaning, as Mr. Hudson asserts? It certainly is not, nor will he say so. He may then see, that he is mistaken in saying, that if the word soul is used *expletively*, all I say about its meaning animal life must be false, &c. Had he attended to those modes of speaking among the Jews, he never would have written in the confident, random man-

ner he has done. But this will be more manifest by considering,

2d. What Mr. Hudson attempts to prove from these passages. He says, p. 187, "They teach us that man's power is limited by death. They may kill the body, but 'after that have no more that they can do.' But not so with God. After he hath killed the body, he can cast us into hell, that is, he can punish us in a future state." Such is the way he begins his remarks. Let us now see how he ends them. He says, p. 205, "From what has been offered upon this passage, I trust it is apparent that the term soul signifies the immortal spirit; something which men cannot affect, though they kill the body; and that God is to be feared from the consideration that he is able to destroy, that is, afflict or punish the sinner after death." Stop, sir, have you forgot, that you told us, p. 91, that punishment in the future state, was not to be inflicted by the hand of God, but that it is to arise from *the internal state of the mind*, and is to consist in *anxiety, guilt and remorse*? But here you make, and must make God the inflictor of the punishment, if you advocate your doctrine from these passages. Again, if he has made it apparent from these texts, "that the term soul signifies the immortal spirit," he has made a thing apparent, which is never intimated by any Scripture writer, as I have shown in Essay 1. But again; is it making things apparent, to take them for granted? Have you proved that man has an immortal spirit, and that hell is in a future state? And have not I proved, from the same phraseology in other texts, that *killing or destroying* the soul, has no reference to a future state, but the life or person in this world? But can you produce an instance of such phraseology being used, where it means killing or destroying the soul after death?

But taking Mr. Hudson's statements as they stand, let us ask, first, what comes of the soul, spirit, or life, when man kills the body? He says, it goes into hell to be punished, if the person dies impenitent. But what saith the Scriptures? We have seen from Essay 1, that the spirit at death returns to God who gave it, to be restored to man at the resurrection. Well, let us ask, second, what God can do more than man when he kills the body? Mr. Hudson says, "God after he hath killed the body hath power to cast the soul, or after the resurrection, is able to cast both soul and body into hell." Now I ask him, if the soul or life, which man cannot kill or destroy, returns to God who gave it when man kills the body? If God kills or destroys both soul and body, is there not a total extinction of the whole man? And I ask him again, if to *kill the body*, is to put it beyond the reach of pain or affliction, why not maintain consistency, and say also, when God kills or destroys both soul and body, that they are both put beyond the reach of pain or affliction? But God's killing soul and body, only brings them into these in a future state, according to his doctrine.

But Mr. Hudson should remember, that our Lord in these passages was not speaking to his *impenitent sinners*, but to his own disciples. Nor, as he well knows, is any thing like his doctrine of destroying soul and body, taught to *impenitent sinners* in any part of the Bible. His reference to verse 32, and to the sermon on the mount, to establish the universal application of our Lord's words, is far fetched, for he might just as well say, the words, "that upon you may come all the righteous blood shed upon the earth," are of general application. He has not denied, nor attempted to refute, that what I pointed out from the context, showed our Lord had a particular reference to his disciples, respecting the

punishment of *gehenna* or hell, which was coming on the Jewish nation. And can he deny, that on this view, there was nothing to excite the fears of his disciples, unless he threatened them with punishment of soul and body in a future state? Nor was it converting the whole into "a mere farce" to say, God was *able* or had the power to subject them to this punishment. We recommend to his attention a paper in the Universalist Magazine vol. ix. p. 94, signed R. S. on this point, and on the passages in question. But after all the noise which he makes about the word *able*, he says himself, p. 191, "it is manifest that there is a *probability*, that God will inflict a punishment upon those who are disobedient." Even with him, it seems it is only a probability. For Christ to say God was *able* to do this, was as proper, as for John to say, Matt. 3: 9, that God was *able* of the stones to raise up children to Abraham.

The word *after*, seems to be Mr. Hudson's main stay. He says, p. 197, "God after he hath killed the body hath power to cast the soul, or after the resurrection, is able to cast both soul and body into hell." The words—"after the resurrection" are his addition to eke out his system. But we call on him to produce a single text, which says, God "*after the resurrection*" will cast soul and body into hell. But, to cool his ardor a little about the word *after*, let him notice, that Matthew in his account does not use the word *after*, and he is the only sacred writer who says, God "is able to destroy both body and soul in hell." Luke in his account, uses it twice, but says nothing about the *soul*, but as shown above, expressed all that Matthew did by the word *body*. Now no man can dispute, that *meta*, here rendered *after*, is often rendered *with* in the New Testament. But what comes of Mr. Hudson's Babel built on this word, if it is rendered *with*? Can he show that it

ought not? The only text which speaks of a judgment *after death*, is Heb. 9: 27, considered above, and it has been shown there, it has no reference to his future retribution. We recommend to him the remarks there made on the word *meta*. If this criticism be correct, he may see, that our Lord pointed the minds of his disciples, not to a punishment *after death*, but to their suffering the "*damnation of hell*," with which our Lord threatened the unbelieving part of the Jewish nation, and which came on that generation.

I have not time for more remarks on these passages. In those already made, I have confined myself to the language used in them, and have shown that notwithstanding the Hebrew idiom, they do not teach Mr. Hudson's doctrine. It is idle for him to suppose the Inquiry is answered, until he fairly overthrows the two sections of facts it contains, and shows my interpretations of Matt. 23: 33, and other texts to be false. The book has passed through Mr. Sabine's fiery furnace, and also Mr. Hudson's seven times heated. Since it comes forth without the smell of fire upon it, the incombustible nature of its materials is pretty well tested. I am fully satisfied my friend Hudson had no fuel on hand which could consume it, or he would gladly have reduced it to ashes. It must for him, forever remain a salamander.

Luke 16: 19—31, is his only other text, in favor of his future retribution. Like Mr. Sabine he is at a loss whether to call it a *parable* or a *literal* history. As it is not my object to defend my own, Mr. Ballou's, or Mr. Pickering's explanations, I shall waive all other topics and consider the one which he gives us in their place. He says, p. 219, "in the rich man, our Saviour represented the character of those rich and haughty Pharisees, and in the beggar, the character of many of the poor whom they despised."

But why not all the rich and all the poor? But he adds, "the rich man died, and went to a place of misery, while the poor beggar entered into a state of happiness after death." After all he tells us his hell is a *place*, but still calls his heaven a *state*. It ill became him to find so much fault with Mr. Pickering for saying the one went to heaven for being poor, and the other to hell for being rich, seeing he does not tell us, what in these two men led to such very different destinies after death. But he very freely condemns the interpretations of other people, yet gives us no proof of his own. He proceeds; "the death here spoken of, I conceive to be *temporal death*. This is the most natural and easy construction. It is that which most readily presents itself in reading this passage." So be it. And is it not also the most natural and easy construction, that the rich man was tormented in the *flames of hell*? This is that which most readily presents itself in reading the passage. Is not this the very construction which most people have put upon it for ages? Can he deny this? Mr. Hudson's hell, then, has got literal fire and flame in it. But does he admit this? No; for in p. 91, he told us, "we do not believe that this misery will arise from any *external application*," &c. I need not remind him that there are a great many other things in the passage, of which it may be said "*this is the most natural and easy construction. It is that which most readily presents itself in reading the passage.*" He can count their number at his leisure. To prove that the death spoken of is literal, he says, "1st, it is said that the rich man died, and in *hell* he was in torment. The term *hades*, here rendered *hell*, is defined by all critics of note, to signify *the place or state of the literally dead: or place of departed spirits*. It corresponds with the Hebrew *sheol*, in signification. These terms occur seventy-five times in the Scrip-

tures; and it is not pretended by any writer that I have seen, that these terms are ever used as applying to this state of existence, if we except two or three disputed texts. From this circumstance, it is natural to conclude that the term *hades*, in this passage, signifies the place of the *literally dead*." Who, pray, ever denied that *hades* and *sheol* signify "the place of the literally dead?" Was not a considerable part of my First Inquiry written to show this? But he does not tell us who those noted critics are, who define *hades* "*the place of departed spirits*." Certain it is that Wakefield and others render *hades* in this very passage, grave; and it has been shown in my First Inquiry, that both *sheol* and it are rendered grave, by our translators. We presume Mr. Hudson found the proofs of his noted critics rather slim, about *hades* being the "*place of departed spirits*," hence, in concluding, he only says, it "signifies the place of the *literally dead*." We commend him for his prudence and caution about this. Will he be so good as to produce *one* text where the *soul* or *spirit* is said to be suffering in *sheol* or *hades*? The passage in question says nothing about the soul or spirit of the rich man or Lazarus, and it has been shown in Essay 1, that man has no *immortal soul* which exists after death, to suffer or enjoy in *sheol* or *hades*. We would ask him what proof it can be, that the terms *sheol* and *hades* apply to "the place of departed spirits," allowing they are never used as applying to this state of existence?

But Mr. Hudson says, "2d, The situation of the rich man and Lazarus, when the former was in misery, and the latter in happiness, is contrasted with their lifetime." And after quoting verse 25, adds, "here we learn that the rich man experienced this misery after his lifetime had closed, that is, after he had closed his temporal existence." And I add—

here we may learn also, that his torment was occasioned by the *external application* of flame, for this is "the most natural and easy construction. It is that which most readily presents itself in reading this passage." But he adds—"3d, The rich man desired that one might be sent to his brethren from the dead, that is from the state in which Lazarus was at that time." &c. This state he says was "a state of happiness after death." But it seems Abraham, who still called the rich man, even in hell, his son, could not grant the request. It must have been a disembodied spirit he wished sent, for this was all that could be sent from heaven or hell, by Mr. Hudson's own account. But it is evident the passage says nothing about *souls* or *disembodied spirits*. On the contrary, it was one "*from the dead*" he wished to be sent, verse 30. And our Lord's words, verse 31, shows it was not by a disembodied spirit returning, but by a resurrection from the dead. "If they hear not Moses and the prophets, neither will they be persuaded though one *rose from the dead*."

To conclude. Mr. Hudson may see from quotations from Dr. Good, in Essay i. sect. 3, that his hell, in this passage, is of heathen origin. After what he has said, we hope Mr. Hudson will never deny that the orthodox endless hell and his are the same. This, as I have stated above, accounts for his hostility to my writings; for, in destroying their hell, he perceived his penitentiary for reforming sinners after death, was destroyed with it. It is evident they must stand or fall together. But, if no injury was done to either by my book; why all this fuss about it? It was shown in my Answer to Mr. Sabine, by a quotation from Whitby, whence our Lord borrowed this parable. And that our Lord did not teach by it what Mr. Hudson teaches from it, is certain from one plain fact; that the disciples never taught his



doctrine. Does Mr. Hudson or our orthodox friends understand the parable better than they did? When they have met this fact, and others stated in the Inquiry, against their views of this passage, it will be time enough for me to embrace their opinions.

Letter 7th. In this letter Mr. Hudson discusses "the subject of a *future reward* for the righteous." I am not better pleased with his views of future reward, than of future punishment. I have only room for a few brief remarks. He says, p. 240, 247, that "a future reward is a just counterpart to a future punishment." It is easy then to tell what his heaven is from what his hell is, and this we have seen in one of his preceding letters. As his hell is in no place, *as such*, but is only a *state*, so is his heaven. And certainly he maintains in this a consistency in his system. Concerning his heaven as well as his hell, we presume he would say, as in p. 91, "we do not believe that this happiness will arise from any *external application*, but from the *internal state of the mind*. It is not our belief that this happiness will be bestowed by the immediate hand of God, and as it were, out of the common course of his moral dealings, but that it will grow necessarily out of the moral natures God has given us; that it will be the legitimate fruit of that virtue of which the mind will be conscious, in consequence of having performed some virtuous action." The first example he adduces of persons being rewarded, is Jesus Christ. God highly exalted him, and gave him a name which is above every name. For the suffering of death, he crowned him with glory and honor. But this, by his own showing, is to consist in *pleasant reflections*, for having performed virtuous actions in this world. This is his heaven, and surely it is enough, if the disciple be as his master, and the servant as his lord. Hence he says, "and as Jesus sat in his Father's throne as a

*reward* for his labors in time, so will the faithful disciples of Christ sit in his throne as a *reward* for their faithfulness." He then goes on to adduce a number of texts to show that Christ's followers are to be rewarded, and is very careful to notice that it is to be enjoyed in heaven, or after death. And that there may be no mistake about the nature of this reward, he says, p. 240, "the reward of the righteous consists in that happiness which arises from the reflection of having performed some virtuous action." It is certain that he makes both a heaven and a hell out of mental reflections.

Mr. Hudson says, further, p. 247, "now a future reward is only a counterpart of a future punishment. And all the passages which inform us that the righteous will be rewarded in another state, virtually tell us, that the wicked shall not enjoy that blessing; and this is saying that they shall be miserable." And p. 240, "a future reward is a just counterpart of a future punishment. If either of these be established the other follows as a necessary consequence." Our orthodox friends will add—"and by your own showing, future punishment must be *endless*; for this follows as a necessary consequence, if the one is a just counterpart of the other. If Mr. Hudson's *punishment for evil deeds*, is not to be *eternal*, it follows as a necessary consequence, that the *reward for his virtuous deeds* cannot be *eternal*. Orthodox people must be very ungrateful if they do not pass a vote of thanks to him for these statements. But they will as universally pass a vote of disapprobation against his sentiments, pages 240, 243, 245, and others, that "keeping the commandments *entitle* us to a reward beyond death." And that "we can do something here to *effect* our happiness hereafter." In regard to his statements, p. 247, they will be likely to say to him—"A man may be punished for not keeping

God's commandments, as he sees fit, but to reward a man with future endless happiness for doing no more than what was his duty to do, is a strange doctrine. Besides every blessing which man enjoys is God's gift, for man has no claim on God for any thing. Why then do you complain, that the righteous are not rewarded at all, if not rewarded in a future world?" Dr. Franklin would have taught Mr. Hudson better divinity than this.

From p. 248, to the end of this letter, he gives us a number of arguments in proof of a future retribution: 1st, he says, p. 248, "It is a fact substantiated by history, that the doctrine of a future retribution has generally prevailed in all ages and nations." He adds, p. 249, "a future retribution then was the general opinion, both of the Jews and the heathen. And the question to be decided is, from whence arose this opinion?" From what source then does Mr. Hudson say it arose? He says, "the Jews undoubtedly derived this doctrine from revelation." Well; does he mean by this, any revelations now contained in our Bible? Far from it, for he goes on to tell us, "it is the opinion of many, if not of most commentators, that many revelations were made to Adam, and his immediate descendants, of which we have no account in the Pentateuch." Mr. Hudson, as in a former letter, betakes himself to revelations not revealed, or to the traditions of the heathen nations. He even maintains, that transmigration is a proof of his future retribution. He says, p. 249, "Transmigration is, in reality a future punishment. If the soul of a sinner passes at death into any other animal, and is there punished, this punishment is as much after death, as though it were inflicted in another world." Certainly; who can dispute this? And there is just as much proof from the Bible that the soul of a sinner passes at death into some other

animal, as that it passes into Mr. Hudson's hell. Can he deny that there are allusions to the doctrine of transmigration in the New Testament? And, I hold myself in readiness to show, that these allusions are as direct, and good proof of its truth, as his proofs that souls at death pass into his future punishment. In short, he avers, that the various opinions, yea, the extravagances among the heathen all go to strengthen his system. A man that runs on at this rate, can never be pinched for proof of his opinions.

In page 251, Mr. Hudson asks this question; "but from whence arose the heathen opinion, that a future punishment awaited the ungodly?" Instead of answering this question as the apostle does, Rom. 1: 22, "professing themselves to be wise they became fools," he goes on to tell us that "it is the opinion of most Christian writers, that the heathen borrowed their opinions from early revelations." Then, he refers us to Shuckford's and Prideaux's *Connexions* for his unrevealed revelations. But what signifies the mere opinions of men on such a subject. It is proof we want, "*that the heathen borrowed their opinions from early revelations.*" Only prove this, and the question is settled. But when it is proved, we have then to believe a host of other opinions held by them, all no doubt derived from the same early unrevealed revelations. But on this topic I forbear, as I have said enough on a former letter and in Essay i. sect 3.

2d. His next argument is—"the early Christian fathers all believed in a future retribution. Yes; Clemens, Origen, and others, who believed in the "restitution of all things," were all firm believers in this doctrine." But what of all this; for the question returns with all its force upon him—Whence did those fathers come by this part of their faith?

Have not I shown, Essay i. sect. 3, that those early fathers were heathens before they were Christians, and brought into the Christian church with them many of their Platonic opinions, as well as Mr. Hudson's doctrine of a future retribution, which he contends was universally believed by the heathen? Does he himself believe all the opinions of the early fathers?

3d. Mr. Hudson says, "the Romish doctrine of purgatory, which is frequently mentioned as a burlesque upon our sentiments, is actually an argument in its favor. The doctrine of purgatory was only a corruption of the original doctrine of a future disciplinary punishment." &c. We are willing his doctrine be proved by purgatory, or any thing else, only let it *be* proved. But he seems to have forgotten, that a future disciplinary punishment, is the very point he has got to prove, and was a doctrine taught by Christ or his apostles. If he could only make it out from the Bible, why betake himself to the Catholic purgatory for proof of it? But how does he know, but his disciplinary punishment is an improvement on the Catholic purgatory, instead of its being a corruption of his doctrine. Certainly I have no desire to burlesque his doctrine, but I cannot see but there is a considerable similarity between it and purgatory. Mr. Hudson is determined to be even with his opposers; for he dashes it in their teeth, that their doctrine is of *Gnostic origin*. But to illustrate that purgatory is a corruption of his doctrine, he says, indulgences, transubstantiation, and supererogation, are corruptions of the Bible doctrines concerning the remission of sins, the eucharist, and good works. But did he not perceive the fallacy of his argument? When he has proved, that his doctrine is as certainly a Bible doctrine as these others

are, the cases will be parallel, and its force will be admitted.

4th. Mr. Hudson says, p. 254, "all the writers of any reputation who have defended the doctrine of universal salvation, have believed in a future retribution. Yes, our writers in all ages, both in Europe and America, have been agreed in this point: I speak of those now off the stage." And so at last, he comes to defend his system by the arguments of antiquity, numbers, uniformity, and respectability. And just so *croaked* the Catholics at the Reformation. Our orthodox brethren, even now, can tell him the same story, and he stands condemned for not believing in endless misery. Take Mr. Hudson's advice, and an end is put to all free inquiry, which does not leave his favorite doctrine undisturbed. It seems Dr. Huntington began this innovating scheme upon it, thirty years ago, and even now hardly two of the innovators "are agreed in opinion."

And what if they should not? Has Mr. Hudson forgot, that the reformers differed in their opinions? And has he forgot, that it is only about thirty years ago, since a spirit of free inquiry among Protestants began, in investigating what is the meaning of the Bible they have had so long in their hands? Yea, has he forgot, what he himself said, p. 6, 7, respecting the difference of opinions existing among the different sects, and even those of the same sect? Mr. Hudson, like the Catholics, seems to glory in holding fast the faith of his fathers whether right or wrong. He prefers propping it up by arguments drawn from unrevealed revelations, transmigration, purgatory, or any thing else he can find, rather than renounce it.

To conclude. Mr. Hudson's heaven and hell are neither Pagan, Jewish, Mahomedan, or Christian,

as he himself has shown by his own statements. They are like nothing we ever read or heard of in the heavens above or in the earth beneath. They are his own manufacture, from the principle of analogy; and as we have no dread of the one, so we have as little desire of enjoying the other.

Letter 8th. In this letter, Mr. Hudson proceeds to consider objections against his views of future punishment. A great part of it however, is taken up, in further attempts to involve Mr. Ballou and his writings in contradictions and absurdities, and that not in very courteous language. Very little of what he says has any thing to do in settling the question at issue, and to this I wish constantly to keep his attention. He must perceive, that on my views, I have nothing to do with the question, "*do all men put on immortality at the moment of death?*" For some time, we were at a loss to perceive his object, in spending so much time to show, *that all men will not be raised to immortality at death, and, that immortality may suffer.* But in page 270, he shows, that his object in all this was, to parry the objection against his system, "*if immortality suffers, it will finally decay and perish;*" and also, to lay a foundation for his doctrine, "*that men shall suffer in an immortal state.*" Mr. Hudson's system, absolutely requires him to advocate that immortality does suffer. Accordingly he tells us p. 267, "In a certain sense, every man is immortal in this world. He has an immortal soul." And in p. 263, 271, he tells us, some souls have suffered thousands of years already in an intermediate state; yea, that the old world may even now be in misery. And in p. 267, asserts, "an immortal being may be either virtuous or vicious, happy or miserable." Yea, that God's being *immortal* does not prove that he "is good or happy." This is going all lengths.

But, in opposition to this part of Mr. Hudson's system, we place before him all that has been said in the First Essay, and also some things noticed in the Second and Third. No Scripture writer, like him, tells us, that man has an *immortal soul*, or that it exists, far less suffers in a disembodied state. At death, the connexion of body and mind is dissolved, and all beyond is impenetrable darkness, except for the light given us by divine revelation. We deeply lament, that he should attempt to shed light on such a subject, borrowed from the principle of analogy and heathen tradition, or unrevealed revelations. We affectionately entreat him, to forsake instantly such guides, for they will assuredly lead him astray, yea, have led him out of the right path already.

But as Mr. Hudson advocates a punishment for both soul and body after the resurrection, it was necessary he should contend that, *immortality may suffer*, men being raised immortal in the resurrection. All his proof texts in this letter have been considered in the preceding Essays. He here introduces 1 Cor. 15: 23, with a view to prove, that different *orders* of men as to character, are to be raised. We have some hopes to convince him that this is a mistake. Paul, then, says, "*But every man in his own order.*" I ask Mr. Hudson first, to what *men* did Paul here refer? He surely will not deny, they were the persons of whom he had just spoken, verses 21, 22. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die even so in Christ shall all be made alive." Here are two orders of men mentioned, Adam, and all his posterity who died in him or by him; and Christ with all who shall be made alive by him or raised from the dead. And the apostle declares, the resurrection to life by the second Adam, is co-extensive with the death by the first Adam. Well,



Paul says in the very next words—"But every man in his own order," and the apostle distinctly names these two orders. "Christ the first fruits," is the first order. But let us ask, the first fruits of what or whom? Verse 20 answers, "Now is Christ risen from the dead, and become the first fruits of them that slept," or are dead. In the Jewish harvest to which Paul alludes, there were only two orders, the first fruits, and the reaping of the whole harvest, and he here evidently applies it to Christ and all who are to be raised by him from the dead. It is evident from p. 274, that Mr. Hudson has only two orders, but he does not make Christ the first order, nor in short either of the two. He says, p. 272, "the first order mentioned by the apostle is, 'they that are Christ's at his coming.'" But he had told us before, p. 261, "'but every man in his own order; Christ the first fruits, afterwards they that are Christ's at his coming,' verse 23. The apostle here assures us that Christ is the first fruits of the resurrection; that is the first who rose to immortal life." And after quoting verse 20, adds, "this proves that the Lord Jesus was the first who put on immortality." What am I to think of such contradictory statements?

As Mr. Hudson makes "they that are Christ's," or "believers," his first order, he, on page 274, makes "the rest of mankind" the other order. He says Paul, in a parenthesis, verses 24—28, speaks of them, and at verse 29 resumes his subject, and continues to speak of believers throughout the chapter. But I ask him, is there a word in this parenthesis about his second order, or about their being raised good or bad? Had Paul meant, as he asserts, from verse 23, that believers were the first order, he ought to have said, "But every man in his own order, believers the first fruits," afterwards "the rest of mankind at his coming." But Paul says, Christ the first

fruits, *afterwards* they that are Christ's at his coming. And we will thank Mr. Hudson to show that there are any more *afterwards* mentioned in the chapter. But if he could even find them, they would not answer his purpose, as he has told us the apostle only speaks of believers in the subsequent part of the chapter. Mr. Hudson places a great deal of stress on the words "*are Christ's.*" He says, p. 272, "it is true, however, that there is a sense in which all *are Christ's.* They are all his by redemption. But characteristically they are not all his." He should have recollected that all are Christ's by the gift of the Father, and it is on this ground he is to raise up all again at the last day, as has been shown on John 6: 39, 40, in Essay 2. They are the sons of God, being children of the resurrection, as has also been shown on Luke 20: 36, in the same Essay. But Mr. Hudson sends unbelieving souls after death to hell, to make them sons of God by a disciplinary punishment, in a hell made out of their own mental reflections. But it seems that this plan of making sons of God, does not speedily accomplish it, for most, if not all, of them, have to go again to hell, after the resurrection, to finish their education. At what future period it is to be finished, Mr. Hudson does not inform us. His orthodox friends will smile to hear of making *saints* out of *sinners in hell*, and that by the course of education which he prescribes for them. He also refers to 1 Thess. 4: 16, and places a good deal of dependance on the words "*the dead in Christ shall rise first.*" But I hope the remarks made on that passage in Essay 2, will convince him that he has entirely mistaken the apostle's meaning.

To conclude. We ask Mr. Hudson from what in the chapter have you shown, or can show, that different orders of men are to be raised; some good, others bad? Again; if all are not to be raised at

once, but at different times, is the last trumpet to sound at the raising of each of your orders? But does the apostle say it is to sound twice? Once more, I ask, allowing all you say about different orders raised, is there a single word in the whole chapter which intimates that any of them are to be sent to hell to suffer your punishment of *anxiety, guilt and remorse*? There is not; and we fear, that implicitly following Dr. Chauncey has led you astray in your views of this passage.

Letter 9th. In this letter Mr. Hudson proposes to make some remarks on the moral influence of the two systems. He premises two things: "1st, *Doctrinal views do not have so great an influence upon the morals of society as most people imagine.* 2d, *Doctrines have different influences upon different persons.*" Presuming he applies these remarks and illustrations to both systems, I make two remarks in reply. 1st, Unless he had made these remarks, it would be difficult to account for Mr. Ballou's morals, considering the licentious system he says he holds. 2d, It was also necessary to premise these remarks, for fear his superior system was not more fruitful in producing good morals in those who believed it, than the one he condemns. Be this as it may, throughout this letter he proceeds to condemn Mr. Ballou's system as very licentious in its tendency, and speaks very highly of the contrary tendency of his own. Aware that he trod on delicate ground, he makes an apology, p. 287, and refers to the famous declaration and appeal, issued several years ago by him and others. In it an alarm was sounded to the whole Universalist body, that the system held by some among them, was of the most licentious tendency. But as the people did not get so much frightened as was expected, those who sounded the alarm being disappointed in their object, were content still to remain in fellow-

ship with those men, licentious as their system was represented to be. And even now, bad as Mr. H. represents it, he says, "I do not intend this as a withdrawal of fellowship."

The reader ought to recollect, that in comparing the moral tendency of the two systems, Mr. Hudson compares his own only with the *caricature* he has given of Mr. Ballou's system, and this he frankly owns was drawn in the dark. How, I ask, can we judge correctly of the superior moral beauties of Mr. Hudson's system, when we are to compare it with a distorted, mutilated, disingenuous account given of Mr. Ballou's system. It is comparing his own with a hideous monster, drawn by himself in the dark, and as some suspect was drawn on purpose, that what beauties his own had, might appear to the more advantage by the contrast. Or, shall I rather say, that the deformities of his own might not be so easily detected. To compare the moral tendencies of religious systems is delicate work. Truth can never be determined by it, for it is seldom done with fairness. Mr. Fuller, of England, compared the moral tendencies of the Calvinistic and Socinian systems, but has Calvinism advanced much since? Some Calvinists in this country have shown some fondness for comparing the moral tendencies of Calvinism and Unitarianism; but have they lessened Unitarianism by it?

But as Mr. Hudson asserts that Mr. Ballou's system is very licentious in its tendency, and his the very reverse, how shall we decide between them? I know no better course than to bring them to the following tests. 1st, To compare the morals of the two men themselves as illustrative of their systems. But I find that this cannot determine the question; for Mr. Hudson allows Mr. Ballou to be a moral man, and I presume Mr. Ballou would not charge

him with being immoral. 2d. To compare the respective amount of morals, which the systems in the present day produce in those who believe them, and according to the numbers which embrace them. But here again it will be doubtful to decide. Is Mr. Hudson prepared to say that all who believe his system are moral men? Is he even prepared to say that it has a decided superiority over the other in producing good morals in those who embrace it? If he is, I confess I am not, from all I have witnessed of the temper, spirit and conduct of such as profess to believe in the two systems. I pray God all of us were more holy, and lived more in accordance with the glorious gospel of God we profess. 3d, Let us compare the two systems on a large scale, and their influence on the world in past ages. Mr. Hudson has repeatedly contended that his system of a future judgment and retribution has been believed in all ages, and in all lands, both by Jews and Gentiles. Its antiquity and universality he considers very strong proofs of its truth. We then very seriously ask him—did his doctrine produce good morals among all nations in past ages? Has it ever done this generally? He knows that the very reverse of this is the case. In the apostolic age “the world lay in wickedness,” and the name of God was even blasphemed among the Gentiles, by the wickedness of the Jews. But he contends that his doctrine in that age prevailed among both Jews and Gentiles. In this last letter he might have gone off the field with flying colors, if his doctrine in past ages had only produced good morals generally among the nations of the earth. But alas! notorious, indisputable facts are here against him. Had the doctrine of his opponents—no future punishment after death, been the faith of all nations in time past, as his system has been, what would he not have said and done, to hold

their system up to public scorn? He would have pointed with his finger to its effects on the nations, saying—see the horrid and licentious tendency of your system, in the fruits which it has produced. We should not very soon have heard the last about this from him. He might well say then, as he now says to Mr. Ballou and Mr. Kneeland, that their system not only leads to all manner of licentiousness, but to downright atheism. But he has all along been contending, that not their system, but his has been the universal belief of all nations. And he may now see, what has been its effects. What Mr. Hudson will say to these palpable facts against his system, in ages past, I am unable to devise. They stand as an eternal monument against his system, and ought to seal his lips forever in silence against those whom he opposes. I feel grateful to God, that whether my system is right or wrong, the heathen nations were believers in his system, not mine. If he claims kindred with the heathen in his faith, he must expect to share in the disgrace which their immorality entails, as the fruits of the system they mutually embrace. If my system had produced such fruits for so many ages, I should indeed think it was of an immoral tendency.

Mr. Hudson has been very careful to remind Mr. Ballou, that his system is but of yesterday, and glories in the antiquity as well as the universality of his own. He has told us, Mr. Ballou's system began with Dr. Huntington only about thirty years ago. He may think it has not had time yet fully to develop its licentious tendency, but when it comes to be as long and as universally believed, its effects on the world will be worse than his has been. This is a mere surmise: and I would add, that worse it hardly could be, for what system could produce more superstition, immorality, and wicked-

ness than the one which Mr. Hudson lays claim to, in common with all nations in past ages? There can be no great risk at any rate, in discarding his, to make an experiment, if possible to produce a better state of things.

But our orthodox brethren, will likely turn the tables on Mr. Hudson, respecting what he says in this letter and many other parts of his book. I have only room for a single specimen from p. 288. They will say to him, with a slight variation of his phraseology, what he says to Mr. Ballou—"I very much doubt whether you can lay your hand upon your heart, and say in the presence of your Maker, that you believe that future endless misery corrupts the morals of society. If your system has any salutary influence, ours has all its advantages and others superadded. Your doctrine tells the villain who is plotting the assassination of his fellow creatures, that if he falls in the attempt, he must experience a state of correction and chastisement from his own mental reflections; ours tell him that if he loses his life in such a horrid attempt he must experience endless hell torments." And probably will add, "Mr. Hudson, if your mere scarecrow of a hell produces thirty fold good fruits, you must allow ours to produce a hundred. But better your hell than none; and we hope you will join your exertions with ours in getting up religious excitements by means of it. Prove your faith by your works in all time coming, by preaching your doctrine openly and fully to the world. If preaching our hell produces an earthquake, yours may produce a thunder clap, and by continuing faithfully to preach *limited* punishment you may in due time come to be of one mind with us that it is *endless*." In taking our leave of the subject, we recommend to all to re-examine the Scriptures, and see if either limited or endless punishment were the

doctrines by which the apostles converted and reformed the world.

In taking our leave of Mr. Hudson, we thank him for his publication. Before it appeared we suspended judgment, not knowing certainly what the counsel on the other side had to say in defence of his cause. Now we see wherein his great strength consists, and have no fears about the issue. After his proposals were issued, we besought Mr. Hudson to take time, avail himself of every assistance, and let us have at once the strength of all he could produce in support of his system. We hope he did this, and our readers may judge for themselves between us. If he has not, we shall be happy to discuss the subject further with him. But as we did not begin, we have no desire to prolong this controversy, and therefore leave Mr. Hudson to his own choice concerning it.

THE END.



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